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The Week.

As we write, we are in possession of meagre returns from Pennsylvania, Ohio, Indiana, and Iowa, but enough is known to make it certain that in all these States the total vote is a comparatively light one and that the Democrats have made gains in them all except, possibly, in Indiana, where it is said that the Republican majorities are increased. The election there was, however, of county officers only. In Pennsylvania, Judge Sharswood beats Judge Williams by seven thousand majority, the Democratic accounts say; by a majority of two or three thousand, the Republicans say; and the Republican State Committee report this morning that the result is still in doubt. Philadelphia cast nearly her full vote, and the Democrats gain heavily. Judge Sharswood, the present incumbent, has the respect of the bar, is an able and learned judge, and there seems to be no good reason why, having done his duty, he should be turned out of office to make way for a gentleman apparently his inferior in attainments and ability. The Pennsylvania Legislature may or may not be Republican. In the twelfth Congressional District, where a vacancy was to be filled, and where the Republicans had an adverse majority of 2,000 to overcome, the Democratic papers concede that the result of the election is doubtful. Their candidate was Judge Woodward, very well known during the war for his anti-draft decision. Ohio has elected a Republican governor by a majority perhaps half as large as their last gubernatorial majority. In the Second Congressional District, in which General Hayes's nomination for governor made a vacancy, the Democrats have succeeded in electing Mr. Cary, an "Independent" Republican, who got some Republican votes. The negro-suffrage amendment is defeated. In Iowa also there is a falling off in the Republican vote. Of the probability of these losses we have already more than once spoken. That they are irretrievable we are very far from believing, and that the Republican party will be benefited by the more careful course it will find advisable and will pursue, we are very well convinced. The consequences of the "reaction" upon Mr. Johnson's mind will doubtless be bad enough, and they are, we think, the only bad consequences likely to ensue. And we suppose Republican civilian candidates for the next Presidential nomination may justly consider their fortunes unfavorably affected by the proof these elections afford that a military candidate in 1868 may be needed in rousing popular enthusiasm.

The rumors of resistance on the part of Mr. Johnson, in case an attempt is made to suspend him during impeachment, still prevail; but we venture to predict that they will die out before Congress meets. The prospect of dispersing Congress with the aid of the Maryland militia, 4,500 strong, and its "three brass batteries of Napoleon guns," cannot be a cheering one even to a man of Mr. Johnson's limited military experience; and if Governor Swann expects this doughty force to be called upon for any such duty, he must be a much simpler person than we take him to be or than his history would indicate. It is now eight years since the idea was prevalent that the United States Government could be overturned with three battalions of valiant Southern infantry. We remember Governor Wise proposing, during the John Brown crisis, to cut his way through to Canada at the head of "ten men." If he were asked now what he thought of a military operation of this nature, we fear he would shake his head, and perhaps drop a silent Southern tear on his manly bosom. When common sense has made its way into such a valorous military cranium as we know his to be, we may rely upon it that the rest of the Southern population are occupied with other thoughts than those of a renewal of civil war. We suspect the only fighting men at the South at this moment are the women and the clergy. It is true that the great war-drum is occasionally heard from Kentucky; but we have no doubt that it will be found, if Congress should attempt to suspend the President, there will be one hundred Kentuckians ready to join an expedition to "clean out niggers," for the one who will be found ready to come to Washington to fight the North.

Mr. Washburne, of Illinois, is the gentleman of whom the newspaper correspondents have said that he is to be Grant's Secretary of State when Grant is elected President. No remembrance of this prediction was at the bottom of Mr. Washburne's late speech at Galena, for he said, at the end of it, that he was not presenting Grant's claims to the Presidency to the attention of his audience. However, Mr. Washburne has long been an intimate friend of Grant, and a warm believer in him, and a speech from such a source relating to such a man is no doubt a political event of some consequence. The general, Mr. Washburne said, occupies the place of Secretary of War not because his superior officer ordered him to that post, but "from a stern sense of duty to his country," and to keep out of that important office "a copperhead and a Johnson man who would hinder reconstruction, who would demoralize the army, who would sanction fraudulent and bogus claims of rebels," etc., etc., and Mr. Washburne added that Grant had taken no step in the whole affair till after full consultation with Mr. Stanton. The general favors the reconstruction policy of Congress, was an earnest advocate of the extra session, believes that the negroes must be allowed to vote, is in favor of upholding the honor and credit of the National Government, thinks there should be a more rigid economy practised in all branches of the public expenditure, and, in short, is made by Mr. Washburne to talk very much like a candidate defining his position. Briefly, Mr. Washburne proclaims Grant as a Radical.

The Hon. Joseph Segar, of Virginia, remonstrating with his neighbors on their apathy in regard to registration and their eagerness to hear the election returns from the North, tells them that, if they like, he will concede that the times foretold are going to come, and the Democracy in the next Presidential election are going to carry the three great States of Ohio, Pennsylvania, and New York, and, besides these, California, Connecticut, Maryland, Kentucky, Delaware, and New Jersey; but still there is in all this no reason for their keeping away from the polls. For, in the first place, the Republicans have Congress

in full possession for two years from December next, and will carry out their plan of reconstruction; and secondly, in the Presidential contest of next year, in case the South is not in the Union, even if the Democracy should sweep everything before them in the three great States, the Republicans will have a majority of 33 votes in the Electoral College. Those, therefore, who would postpone reconstruction till Northern sentiment changes, put off the day of reunion and recuperation indefinitely. There seems to be not much comfort for Mr. Segar's constituents, whether they turn their eyes North or South. In Virginia the result of registration as last reported sets the number of those delegates to the convention who will be elected by a colored majority at 59, to 46 who will be elected by the whites. In Louisiana the convention has been legally called, and of the registered voters about two-thirds are colored. As Mr. Segar points out in the case of Virginia, it will be easy for the convention, elected by registered voters, to enact that persons not registered shall be disfranchised. In Florida the majority of voters are colored, the figures standing 15,234 to 10,804. In Alabama, at the recent election, about two *per cent.* of the votes cast were given against a convention, five *per cent.* for anti-Radical candidates, and the rest for the Republicans. In Mississippi the colored majority is 17,865; in South Carolina, 24,845; in Texas it is estimated at 10,000. In North Carolina the registered whites are, to be sure, in a majority of 4,000, but of the whites many more than 4,000 are Radical. In Virginia the whites are in a majority of 13,000 or 14,000; but, by the arrangement of the electoral districts, the colored majorities, as we have said, elect a majority of delegates if they are so disposed. In Georgia and Arkansas alone the whites are in a clear majority so far as can be told at present.

The Democratic Convention of this State closed its labors on Saturday last with the adoption of a very fine string of resolutions containing, all except one, the usual platitudes, "endorsing," "stigmatizing," "denouncing," and "pledging." The one exception was directed against the Excise law as enforced in this city, and its peculiarity consisted in its condemning the law for interfering with social and "religious customs." The members of the convention were all, no doubt, familiar enough with Irish customs, and cannot have referred to them, but to those of the Germans. They are evidently under the impression that the German custom of drinking beer in gardens and saloons on Sundays is some kind of religious rite, with the practice of which the law interferes. It may be as well to say that this is a mistake, and that the Sunday consumption of lager-bier is purely a piece of secular enjoyment, with no spiritual significance whatever. Governor Seymour closed the Convention with a pathetic address, in which he predicted years of triumph for the party, and took a last farewell, as well as one could understand it, of the older men of the convention. The day after the close of the Convention we heard three burly Democrats in a street-car commenting on its proceedings with considerable bitterness, and all agreed that it was "this d—d expediency that was ruining the party—that what they wanted was principle"—a criticism which, though looking at the matter from a different standpoint, we consider in the main just.

Señor Romero, the Mexican minister who has won golden opinions during his stay in this country, was entertained last week at a farewell dinner by a large number of his friends and admirers in this city. He made a graceful speech, in which he sketched Maximilian's career with both delicacy and dexterity, and while acknowledging Mexican defects in a very frank and manly way, asserted very strongly their capacity for self-government; but, launching into political philosophy, he gave abundant reason for attaching but little importance to his opinions in this field. He laid down the doctrine, if he is correctly reported, that "nature has not made different sets of rules for each people, and for each family of peoples;" and "that Providence controls mankind by the same code of rules, which are equally applicable to the Anglo-Saxon as to the Latin races, to the Indians and to the Africans." To this it would, of course, be folly to attempt any reply, any more than to an assertion, if anybody were to make it, that God had made all races of the same character and temperament, and that

they had all reached the same stage of mental and moral development. Discussion on matters of this sort would be about as fruitful as the famous discussion on the existence or non-existence of matter. We are not surprised after this to be informed by Señor Romero that the English Revolution of 1640 was a rising of the people against the aristocracy, and was similar in character "to the French Revolution, and the late civil war in the United States, and the civil wars in Mexico and the Spanish-American republics." He accounted for the political failure of Mexico by the badness of the priesthood, whom he painted in dark colors. But the fact is that there are in all countries large bodies of bad men who do not want good government and who have to be put down or held down before it can be secured, and the capacity of a people for self-government has to be measured by their skill in doing this very thing, just as we measure a man's capacity by his skill in overcoming the obstacles which all men have to encounter in life. Telling us that a people cannot establish a good police and raise a revenue because the knaves are too powerful for them, is like telling us that the reason why a person is not strong is that he is weak. It may seem ungracious to comment thus on the parting words of an honest and patriotic man, to whom, absurd as we think his political philosophy, we heartily wish success; but the rage for wild generalizing which has been begotten by our own agitation for universal suffrage, has now reached such a pitch that it is time for the friends of common sense and human experience to raise their voices even at the risk of seeming uncivil. There are, no doubt, in Mexico a body of excellent men, of whom Señor Romero is one, who are trying hard to rescue their country from its present degradation, but their existence proves nothing as to its fitness for republican government. That has to be tested by the amount of support such men receive from the masses.

General Butler has this week received his quietus as a "financier." After capering about for some weeks, and helping to damage the national credit abroad, he received a terrible left-hander from somebody signing himself "W. E." in the *Boston Advertiser*, in a letter which shows, in contradiction to the general, that nearly every statement in his recent letter to *The Tribune* regarding the history of the United States loans was incorrect; that the Government has expressly promised payments of its bonds in coin; that its agents have in their advertisements promised payment in coin, and concluding very soundly that if the general's construction of the national obligations were adopted by the people he would have the new loan with which he proposes to pay off the five-twenties "pretty much to himself." We may add that it is not unlikely that he would enjoy this immensely, as he could then get the Government, without injury to anybody else, to practise all kinds of amusing little tricks on him as to the terms of payment, and, in fact, by a series of experiments in morbid psychology, reduce "financiering," as he understands it, to a system.

The attempt by Mrs. Lincoln to sell off a certain quantity of shawls and other finery during the past week is, of course, a very repulsive scandal, but we are bound to say we think both *The Times* and *Commercial Advertiser* have made it worse in trying to make it better. If the Republican party cannot bear Mrs. Lincoln's aspersions in silence, it must have a very poor reputation; and we may say the same thing of Messrs. Seward and Thurlow Weed. *The Commercial Advertiser* has illustrated its reply with an anecdote the publication of which nothing will excuse. Everybody owes it to the country and to Mr. Lincoln's memory, no matter what Mrs. Lincoln's faults or follies may be, to pass them over as nearly as possible without notice. *The Tribune* is the only New York paper which has mentioned this matter at all which has treated it with delicacy or even decency. It urges with reason the propriety of putting an end to this loathsome gossip by paying Mr. Lincoln's widow his salary for the full term of office on which he had entered. The sum would not be a very large one. There is as much lost every month in a single "whiskey fraud."

Personal controversies between *The Times* and *Tribune* are not very exciting or even interesting, owing to the extreme decorum with

which they are conducted, and their tendency to end with a cordial recommendation of his opponent by each disputant for a first-class foreign mission. They resemble a bout with foils before a friendly dinner rather than the wild and glorious cudgel-play which ensues when *The Tribune* and *Commercial Advertiser* come into collision. We therefore cannot help regretting that so much space is devoted to them. The one at present in progress touches the relations of Mr. Raymond to the Prohibitionist party in 1854, and the fiercest thing said is a challenge from Mr. Greeley to *The Times* "to publish the Davis bail-bond entire." Should *The Times* respond to this invitation we admit it will take a pretty serious step, but still we do not anticipate as much social or political disturbance from it as many timid people seem to fear.

The Germans in this city have split on the question of the Excise law—one set, under the leadership of Dr. Schutz, making up their minds to stand by the Republican party whether they have their beer on Sundays or no, and the other having appointed a committee to find out whether the Republican candidates will promise to introduce and support an act to amend the "so-called Excise law" to conform to the resolution adopted by the Republican State Convention at Syracuse in regard to said Excise law. We think "the said Excise law" might be very properly dealt with by taking note of the fact that habitual drinkers of lager beer remain orderly, sober, and respectable citizens, and that habitual drinkers of rum, whiskey, and brandy are, as a rule, ruffians of the worst type. Legislation which recognizes the facts of life is likely to stand in a free country, but we doubt if any other ever will. The cry of "infidel" which is raised against the Germans for their disregard of the "Christian Sabbath" is not resorted to by any honest man who knows what he is talking about. In the countries from which Germans come, pious Protestant ministers of high standing do, without scruple or scandal, the very thing the New York Germans want to be allowed to do—go to beer-gardens on Sunday afternoon and pass it in drinking and smoking. The practice in their case proves nothing whatever either as to a man's life or doctrine.

Just previous to his decease the well-known Mr. Banting endowed a hospital for "the obese poor," where those unfortunates may receive properly nutritious food and get the attention and care which their condition demands. This apparent superfluity of soft-heartedness seems to find a parallel in *The World* of this city. That paper is really very much concerned about the wretched condition in which the Southern white man, if he has the least regard for his wife and daughters, now finds himself. He sits on a volcano, the subterranean fires of which are represented by the brutal passions of the emancipated negro, who still further to inflame him has been invested by a Radical Congress with the right of suffrage. The Southern journals, *The World* says, relate fearful instances of outrage and horror, giving the mere facts, restraining themselves from offering comments because they feel that the duty of silence and self-control is imposed by dreadful necessity upon the Southern journalist, if he would not precipitate a bloody war between the mutely suffering gentlemen of the South and the plantation fiend. But *The World* need be under no uneasiness of mind. Advices from Kentucky are of the most encouraging character. The official records of the Freedmen's Bureau, in one small sub-district of that State, show that within the past year the white man has defended his household gods in the most effective manner, having carried the war into Africa to the extent of murdering, beating, or otherwise outraging more than five hundred blacks and about the same number of the unchivalrous sort of white men. "In Boyle County, Kentucky, there is a mob that has shot, outraged, or hung nearly fifty persons." And Boone, Clark, Morgan, Mason, Jessamin, and other counties of Kentucky seem to be equally well prepared for the volcano.

Mr. Kinney, a member of the special Indian Commission sent to visit the tribes about Fort Kearney, has made a report which leaves us about as much in the dark as ever. It appears the commission was divided in opinion. Some were in favor of distributing powder and

ball to the Indians after the council west of Omaha, and, being in a majority, the powder and ball were given, and were afterwards, as Judge Kinney believed, used against himself and others round Fort Kearney. Judge Kinney's accounts are, on the whole, both disheartening and perplexing. He says the Indians have been victorious in nearly every fight and feel that they have had the upper hand, and that unless some better protection is afforded to settlers than at present they will be driven from their homes; but he nevertheless does not offer any suggestion as to how the protection is to be afforded. The Government cannot furnish every traveller or settler with a cavalry escort.

From France and England there is nothing new or exciting. The most prominent subject of attention in England is the Fenian rescue at Manchester, and the excitement which in consequence of it pervades the Irish population of all the great manufacturing towns of the North. If the Fenians were to persist in committing petty outrages, like the recent one at Manchester, they might make English society terribly uncomfortable. We see, by the way, that General Sweeny, who left the United States army for the purpose of taking the command of the Fenian force against Canada last summer, and who was restored to his position with shameful ease when the "war" was over, has just been tried and convicted in Augusta, Ga., for "beastliness," dishonesty, and insubordination, but has escaped with a very light sentence. He has, it appears, been in the habit of levying contributions on private citizens for his own use, besides being guilty of viler practices. If anybody wants melancholy yet amusing reading, let him turn to the reports published in sympathizing newspapers in this city last summer of this personage's progress northward on his way to rob and murder the Canadians, and see how he was dressed up as a hero, what a genealogy he had, what a military genius he was, and what lofty communings he had at dead midnight on the deck of the North River steamer with his faithful aid-de-camp, and what porings over maps he did in his state-room, and what mince-meat he was going to make of the British Empire.

The news from Europe is more exciting than it has been since the Seven Weeks' War. Garibaldi's patience has apparently been worn out, and he has made two ineffectual attempts to take the field, in both of which he has been foiled, and at the latest accounts was a prisoner. But volunteers have crossed the Papal frontier, and an engagement has taken place in which the Papal troops, which seem to be for military purposes almost worthless, have been worsted, the result being of course to give a great stimulus to the popular excitement in Italy, and we have little doubt that it will be found impossible for the Government to make head against the filibusters. How this will affect its relations with France remains to be seen; but the chances are that Prussia will support Italy if it chooses to disregard its engagements touching the Pope, and in any event Italy is not responsible for the doings of Roman insurgents. We have discussed elsewhere the probability of a general war.

The news of yesterday morning would seem to indicate that France will leave the Roman question to be solved by the "march of events," which in this instance means the march of the Garibaldian volunteers, and that the Italian Government will have to interfere for the Pope's protection. The plan of allowing Pius IX. to retain the government of the city during his lifetime, even if agreed to, would be certain not to work, and it is probably only talked of as a means of letting his Holiness down easy. The Roman population could never be kept in order or the Italians deprived of their capital by a potentate of this sort. The Papacy will probably be enabled before many months to boast that it—the Vicegerent of Christ on earth—was the last power in Christendom to employ mercenary troops, and that its troops were, individually and collectively, the most worthless vagabonds that ever stood in line. If St. Peter were to see them in time of peace, we may perhaps imagine his disgust; but we doubt very much whether we can form any adequate conception of what his feelings would be if he were to see them coming out of action with victorious heretics and infidels in their rear.

Notes.

LITERARY.

MESSRS. A. SIMPSON & Co. are to publish the experiences of a United States officer, now residing in Utah, among the Mormons. The title is not yet announced—A. Roman & Co. will publish on the 15th inst., through the New York branch of their house, a work entitled "Confucius and the Chinese Classics, or Readings in Chinese Literature," a work by the Rev. A. W. Loomis, who has been a missionary among the Chinese in China and is now at work among the California Chinese. This work is the first book ever stereotyped in California. The same firm announce a "Chinese Phrase-Book," by B. Lanctot, who is the teacher of a public school for Chinese children in San Francisco. Other books by Roman & Co. are: "In Bonds," a novel by Laura Preston, a Californian; "Fairy Tales from Gold Land," an illustrated juvenile; and a book of poems by Mr. Charles Warren Stoddard.—Messrs. J. B. Lippincott & Co., in conjunction with Macmillan & Co., are, as we have already said in these columns, going to put forth a "Sunday Library for Household Reading," and announce as forming a part of it some very good books. Among the authors represented in the list are Thomas Hughes ("Alfred the Great"), C. Kingsley ("The Hermits"), Guizot ("St. Louis, St. Francis de Sales," etc.), George Macdonald ("England's Antiphones"), Isaac Taylor ("Xavier and the Jesuit Missionaries"), F. D. Maurice, and other writers as able. Sunday-school libraries need not hereafter be dull and worthless, as very many of them have been hitherto. The same house have in press Sir Samuel Baker's "Nile Tributaries of Abyssinia and The Sword Hunters of the Hamran Arabs," and "The Trial of John H. Surratt."—To Charles Scribner & Co.'s list we have to add only a book of sermons, entitled "Thanksgivings," the work of Dr. Wm. Adams, of the Madison Avenue Presbyterian Church. Of books previously announced by this firm, we may say that Ik Marvel's photographically illustrated "My Farm of Edgewood" will very probably not appear. "Beecher's Prayers" is nearly ready. It will be published with his consent, though the prayers were taken from his lips by a stenographer who was hired and did his work without Mr. Beecher's knowledge. Prof. Whitney's promised work on "Language and the Study of Language" consists, we learn, of lectures delivered before the Smithsonian Institute in 1864, afterwards in part embodied in the Institute's report for that year, and delivered again in the form of twelve lectures before the Lowell Institute. Articles contributed by Professor Whitney to several periodicals—*The North American Review* for one, we presume—have also been used in the volume, or, rather, parts of the volume were used in the periodicals. The work may be expected very soon.—Messrs. Hurd & Houghton will soon publish a new edition, which has been two years in preparation, of their "Artist's Sketch-Book." The printing was done at the Riverside Press, and this will be a handsomer edition than any yet published.—Messrs. Leypoldt & Holt announce as ready for delivery in this country the Tauchnitz edition of Dr. Anster's metrical translation of "Faust," the tales of De la Motte Fouqué, including "Undine," "Sintram and his Companions," "Aslauga's Knight," and "The Two Captains," translated by Miss F. E. Bunnett—a very cheap seventy-five cents' worth as books go now, or however they go; Paul Heyse's "L'Arrabiata," and H. Zschokke's "Princess of Brunswick-Wolfenbützel."—T. B. Peterson & Brothers announce Mr. J. W. Forney's "Letters from Europe," which have been appearing in the *Philadelphia Press*.—Of Messrs. Sheldon & Co.'s list we have already announced the collected poetical works of Mr. Theodore Tilton, of *The Independent*, which will be issued in a volume with the title, "The Sexton's Tale, and Other Poems." Besides this, Sheldon & Co. announce that they will publish Mrs. Harding Davis's "Waiting for the Verdict," "The Life and Letters of Dr. Geo. W. Bethune," by Dr. Abraham Van Nest, and "The Life and Labors of Francis Wayland, D.D., LL.D.," by his sons, the Hon. Francis Wayland and the Rev. H. L. Wayland.

—It is to us, no doubt, that the blame belongs of keeping the international copyright law in such a state that stealing by American and English publishers is possible and, to speak from the point of view of business men, all but necessary. But while we have to admit this, we may be glad that, as Mr. Parton shows us, our publishers are far in advance of their English brethren in the matter of remunerating, to some small extent, the pillaged author. Every American writer of eminence has been reprinted in England, and it is believed that no American writer has ever had any money from any English publisher for the unpermitted reprint of his works. That many an English author has been paid liberally by his American publishers is perfectly well known. It is true that in some instances this pay-

ment has been made purely as a matter of business—to keep away others from the quarry; but it is true, too, that in many instances publishers have been moved by a sense of honor and duty to recompense foreign authors for property which, had they chosen, they might have stolen with impunity. It is a pleasure to be able to add to the record of such actions. The London *Chemical News and Journal of Physical Science* is published weekly in England, and has some few subscribers in this country. In July last Messrs. W. A. Townsend & Adams, of this city, began issuing a reprint of *The News*, four numbers bound together, as a monthly, and have, of course, obtained for it a very much larger American circulation than otherwise it could have had, and, indeed, might have calculated on certainly driving the English edition entirely out of this market. They however preferred to make with the English publisher a permanent arrangement, of which, in a recent letter, he speaks as in the following extract:

"I assure you I highly appreciate the honorable motives which have led you to offer *spontaneously* what the law gives us no claim to. If all publishers acted as you do, there would be less need of an international copyright. If you can suggest any way in which I can assist you in forwarding the interests of your edition, I hope you will do so, and I will meet your views as far as I can."

The Chemical News, by the way, is interesting chiefly to scientific men; but the November number will contain a full report of the late meeting of the British Association at Dundee, and of Prof. Tyndall's lecture on "Matter and Force" to the Dundee working-men, and a voluminous obituary notice of Faraday.

—A letter in our last week's paper spoke of the need felt by the Early English Text Society of increased patronage by Englishmen and Americans interested in the sources of the literature common to both nations. It is very much to be wished, if there is not a sufficient number of American individuals at once able and willing to assist in popularizing the works which the society, so much to its honor, is editing with care and learning, that at least the managers of our public libraries should lend their assistance. We might name libraries of considerable pretensions, and considerable desert, whose book-purchasing committees are what may be called culpably ignorant or careless in regard to this matter. So far as concerns individuals, we fear that there will be rather a falling off than an increase in the number of subscribers. We are informed of an intention on the part of Messrs. Leypoldt & Holt—and there is no doubt that the other agents of the society will adopt or have adopted the same course—to raise the figure at which, in the case of these subscriptions, a shilling in coin is estimated. They have hitherto counted a shilling as forty-five cents in paper; hereafter, fifty cents in paper will be required as an equivalent for it. This, of course, covers all the charges of importation; for \$10 50 the subscriber gets, without further trouble, the texts of the whole year. But it is a pity that the additional charge should have to be made. As we understand the matter, Trübner & Co., publishers for the society, get from the society a shilling in the guinea as commission. They then charge the American dealer another commission, as if when he ordered a year's books Trübner & Co. had to purchase them of another English dealer. Thus an addition—not a great one, and, perhaps, a necessary one, but still an addition unfavorable to the society's success here—is made to the cost of a year's subscription.

—A self-betraying error occurred in our notice of *The Medical Gazette* last week: the *Philadelphia Medical and Surgical Reporter*—contrary to our own knowledge and our purpose in mentioning it—was styled a *monthly* journal, whereas it is published weekly, and has been for eight years; but it is not a *newspaper*, like *La France Médicale* and the other Parisian weeklies, nor is the *Boston Medical and Surgical Journal* a newspaper, as the *Boston Transcript* asserts in correcting our statement of last week. Of course we were not discussing the merits of other medical publications compared with those of the new *Gazette*, or claiming any especial honor for this city over others.

—Apparently *The Pall Mall Gazette* keeps a literary detective, whose knowledge of worthless novels is most extensive. Within a little while he has run down four or five literary thieves and vendors of stolen goods, but never any one of them with more skill or with greater zest than he has shown in his recent capture and conviction of Miss M. E. Braddon. He seems to have worked up the case with enthusiasm, and taken a real delight in his success. First he showed very conclusively that a novel lately published in *Belgravia* under the title of "Circe" was stolen bodily from Octave Feuillet, whose drama of "Dalila" had been almost literally translated by the "Mr. Babington White" who, *Belgravia* said, wrote "Circe." This exposure was made on the 16th of September. He pursues the subject on the 17th, setting a trap into which, on the 20th, Miss Braddon unsuspect-

ingly falls—that is to say, after the theft is exposed on the 16th, the detective writes a letter purporting to come from Miss Braddon, in which that lady is made to offer to return to her subscribers the money paid for those numbers of *Belgravia* in which “Circe” had appeared. The letter is amusingly like what a person of Miss Braddon’s sort might write when resolved on doing a magnanimous thing regardless of attendant expenses. It called out a note really written by her, and which reads as follows:

“Miss Braddon presents her compliments to the editor of *The Pall Mall Gazette*, and begs to inform him that the letter purporting to be written by her, which appears in his paper of the 17th instant, is a forgery.”

Which was all the forger wanted, for in an editorial comment on the lady’s note she gets a stroke from a rod which evidently had been two or three days in pickle for her:

“The forged letter was one in which Miss Braddon was made to express an honorable regret that the readers of *Belgravia* should have been imposed upon by a novel stolen from the French.”

Miss Braddon, it is to be observed, says nothing in this note of Mr. “Babington White,” whom Mr. “Chesterton Smith” (our detective again) guesses in another letter to the editor to be a mythical character—non-existent, like Mrs. Gamp’s Mrs. Harris. It is to be concluded, as is said by *The Gazette* correspondent, “T. T.,” whom we suppose to be our detective in still another disguise, that Mr. Babington White is no other than Miss M. E. Braddon, who, as “T. T.” points out, has already stolen M. Feydeau’s “*Madame Bovary*” and passed it off as her own under the name of “The Doctor’s Wife.” Unfortunately, Miss Braddon’s audience is such that she is hardly injured by a conviction for larceny. But her fate may warn others. If it does not, our novelists will get to be as bad as our dramatists have long been, who no longer think it in the least disgraceful to steal French plays. And we hope, doubtfully, that this exposure may possibly damage the fortunes of Miss Braddon’s *Belgravia*. It is as much the fashion nowadays for a celebrated or notorious novelist to set up a magazine as for a successful pugilist to set up a sporting house, where he gathers around him a profitable circle of the friends whom his arduous professional labors have pleased. So we have magazines which are mainly filled with trash from unknown writers, because they contain as the taking part of their contents some chapters of a novel by some favorite story-teller, or, as we feel inclined to say, because they contain some trash by too well-known authors. It is a comfort to think that against this rage for magazine reading there must soon be a reaction. We have really almost a plague of magazines. But there are people who will not read books.

—The remarkable literary forgeries which recently have been occupying the attention of the scientific men of England and of the geometrical section of the French Academy of Sciences, would, if successful, have not only taken from Newton the credit of having discovered the law of gravitation, but branded him as one of the meanest of men—a man who, owing to Pascal’s suggestion nearly all his scientific methods and discoveries, repaid his friend by the worst ingratitude; who availed himself of Pascal’s early death to appropriate to himself his discoveries, afterwards demanding from Pascal’s family, in order to remove all evidence of these appropriations, the letters he had in his youth written to Pascal. It would almost seem as if animosity against Newton, rather than a desire to transfer to France the honor which Newton won for England, had been the motive actuating the forger. His boldness cannot be denied, for he must have known that he could hardly have hit upon an eminent English name whose reputation would be more vigorously defended than his on whose fame is founded England’s claim to scientific pre-eminence. He was as thorough in executing as bold in conceiving his plan. The documents which he fabricated are very numerous, of very various character, and very voluminous. Where he got all the old paper necessary for his purpose it is not easy to say, unless, as the *London Chronicle* guesses, the seventeenth-century volumes in the Bibliothèque Impériale paid a wholesale contribution of fly-leaves. But the latest accounts seem to show that the age of the paper is not indubitable, and the ink used has been pronounced modern. But to judge certainly of the age of ink—a fluid made in various ways, and consequently affected very variously by long keeping—by the appearance of the writing, would seem to be not as yet wholly in the power of experts. The documents consist—1st, of letters by Pascal to the youthful Newton, and besides him to the most distinguished literary and scientific men of that time, to his sisters, to Queen Christina, and others; of scientific notes in Pascal’s handwriting, of hundreds of “*Pensées*,” a life of St. Catherine of Siena, etc., etc. 2d, There are very many letters written to Pascal by Newton, and others written to Pascal by Newton’s mother, by Hobbes, Aubrey, etc., etc. 3d, There are letters of Newton to many eminent Frenchmen; and 4th, there are letters of third

parties addressed to Newton, and referring to his relations with Pascal. As to the proofs of forgery, M. Faugère, editor of Pascal’s “*Thoughts*,” a student for fifteen months of his manuscripts, and well qualified to pronounce judgment on the genuineness of the handwriting, says that the handwriting alleged to be his is not his at all, and that the letters attributed to Pascal’s sisters are in the same hand as those attributed to Pascal himself. In the second place, one of the letters written in 1654, when Newton was eleven years old, makes Pascal ask Boyle for information about a young English student named Isaac Newton, from whom he has received a letter, accompanied by three essays—one on the calculus of the infinite, one on the system of vortices, and one on the equilibrium of fluids and gravity. Newton, probably, was not a precocious boy; at any rate, such precocity as that above indicated would almost certainly have been in some way recorded and handed down to us. Be that as it may, however, we have Newton’s statement that late in life he could not read French without a dictionary, and here we have him writing good French when he was but eleven years old. Thirdly, Newton’s mother is made to sign her name as “Miss Anne Ascough Newton.” Her name, by the way, was Smith at the time when the letter is alleged to have been written. These proofs are absolutely conclusive. The papers will no doubt get a very complete examination before the Academy is done with them, and no doubt the effect of investigation will be to multiply the proofs of their spuriousness. The gentleman by whom they were presented to the world, M. Michael Chasles, a geometrician of great distinction, is a man who may be presumed far above the meanness and dishonesty of a forgery of this sort. He declines to say how the papers came into his possession, and it is proper to add that some of the members of the investigating commission, among others M. Leverrier, thereupon said that they could see no use in going further with the enquiry. Still, it is true that the question of their authenticity can be determined without M. Chasles giving up the name of a person who doubtless has imposed on him, and to whom he may for a good reason have given pledges of secrecy.

—A daily paper, entitled *The Situation*, of anti-Prussian opinions, is published at Paris, supported mainly by the money of the ex-king of Hanover, who still fondly hopes to gain his lost position. M. Alexandre Dumas, père, is engaged in writing for it a novel (*ad usum delphini*) entitled “*La Terreur Prussienne à Francfort*,” which will extend over 60 *feuilletons*, each of 400 lines. The scene of the opening chapter is laid at Berlin, Unter den Linden, and in it the second King William of Prussia holds a conversation with his premier, Edmond von Boesewerk, a pseudonym meaning “mischief-maker,” by which is meant the world-famed minister. The reader is at once initiated into the diplomatic mysteries of 1866. The king favors no war with Austria, and reproaches his Hotspur of a minister with being influenced too much by the *renommages* of the young men, such as the Crown Prince and Prince Friedrich Karl. To this Von Boesewerk replies, Prince Friedrich Karl does not belong quite to the young people, he having first seen the light on the 29th of June, 1801. The king appears not to have known it; he is surprised, etc. In this tone the following chapters continue. M. Dumas, we observe, makes the mistake of letting the Berliners in his novel count in *kreutzers* and *guldens* instead of in *silbergroschens* and *thalers*. But genius soars. On the whole, it is not likely that *The Situation* will make much political capital out of its novel.—Another anti-Prussian newspaper, advocating a South-German confederation under Bavaria, was lately set up by the Bavarian Government and edited by an Austrian publicist, but met with such disapproval in Germany that after the first six numbers the King of Bavaria “authorized it,” as the farewell notice goes, “to announce its cessation with the present number.” This would seem to be another evidence of the failure to which Napoleon’s plans in Germany are surely doomed.

—The much-abused Richard Wagner is, after all, to have his resurrection at Paris. The managers of the Théâtre Lyrique have had the text of “*Lohengrin*” translated into French, and will bring this opera on the stage during the current season.

—Dr. Véron, who died lately in Paris at the age of sixty-nine years, had been a conspicuous member of the literary and artistic world of the French capital. The most of his notoriety he gained by his administration of the grand opera under Louis Philippe, a position which brought him in contact with the greatest art celebrities of his time. It was he who “discovered” Rachel at a performance in the Théâtre Français, when, by a fortunate incident, she, till then only a *choriste*, got the rôle, we believe, of *Phèdre* to play, the first actress having become ill. The next day a fulminant panegyric of her appeared in the *Constitutionnel*, belonging to Véron, which the other papers did not try to oppose. He then became her guide, and, in fact, even more. In politics he was a devoted Bonapartist, and zealously defended the

coup d'état, though at a later period his relations to the Second Empire became very cool. He was the possessor of a large fortune, which he acquired partly by medical practice, partly by the opera, partly in journalism, and partly by the fabrication of "Paté Regnault," a patent medicine against coughs. His "Mémoires," published fifteen years ago, created an immense sensation, stirring up, as they did, the whole *monde* of Paris by his sarcastic revelations. The last volume, published two years ago, showed however a great falling off. Dr. Véron, in figure a Falstaff, inspired by the best humor and an excellent talker, was, till 1850, one of the most popular men of Paris. His headquarters were in the Café de Paris, where he gave audience to his friends and visitors. His dinners were the best in Paris, and an invitation to them was regarded as an extremely desirable distinction. Later, he dined his friends in his private house—Rue de Rivoli—and his cook, Mlle. Sophie, sometimes prepared the dishes under the doctor's own superintendence. In the later part of his life Dr. Véron lived very retired, showed himself seldom publicly, and was said even to have become pious and to abhor the sinful bustle of the world.

—On the 25th of September the Prison Association of the State of New York passed resolutions commemorative of the merits and deploring the death of Charles Joseph Anton Mittermaier, doctor of law, professor in the University of Heidelberg, knight of many orders, an honorary member of many learned societies, and a corresponding member of our New York Prison Association. Dr. Mittermaier labored untiringly during a long and most active life for the perfection of penal law, the improvement of the criminal trial, and the development of a charitable as well as efficient prison discipline. His interest in the work of the Prison Association of this State was shown in many ways, and the association acknowledges itself significantly benefited by his unvarying energy. He labored hard in the performance of his duties at Heidelberg, but he carried on a very extensive correspondence with humanitarians in all parts of the world, he travelled as much as his official duties permitted for the purpose of visiting jails, lunatic asylums, and charitable institutions in various countries, lectured, attended public discussions, and in every way showed his interest in philanthropic efforts for ameliorating the condition of the unfortunate and criminal. He fully deserved the great name of philanthropist. The list of his works is extensive, and includes many contributions to periodicals, works upon the trial by jury, the improvement of the criminal law, and the abolition of capital punishment. Born in 1787, he studied law at the University of Landshut, practised as an advocate at Munich, where he aided Feuerbach in preparing the Bavarian criminal code, became, at the age of thirty-two, a lecturer at the University of Landshut, in 1819 was made a professor at Bonn—where, however, he stayed but two or three years, liberal professors being no favorites of the Prussian Government, and in 1821 he accepted a chair in the University of Heidelberg, which he continued to fill till his death on the 28th of August last.

A BOOK OF CATHOLIC ESSAYS.*

WE have reached a new era in the Catholic controversy. If this book may be accepted as a sign of the times—and that is precisely what it is—the days of wilful misconception, cunning casuistry, and bitter denouncing are to be succeeded by a period of argument on the fundamental points at issue between the anti-Catholic and the Catholic Church. The essays in this volume are expository and polemical, but their spirit is singularly candid in the main, and their temper is sweet, though grave. The statement is careful; there is considerable purpose to get at the essential matters at issue; and if the tone is now and then higher than Protestants find agreeable, it is due less to the old arrogance than to the new confidence that has succeeded to it. Like the celebrated "Essays and Reviews," the volume under notice is the work of several authors, and embraces a great variety of subject and of treatment. Archbishop Manning contributes an inaugural address which treats of the present attitude of the Romish Church in England, and also an expository tractate on the inspiration of the Scriptures; Dr. W. G. Ward prints two able papers, on "Intellectual Power as an Element in the Perfection of Man" and on "The Dangers of Uncontrolled Intellect;" Mr. F. Oakeley writes on "The Mission and Prospects of the Catholic Church in England;" Mr. Edward Lucas treats of "Christianity in Relation to Civil Society;" Mr. Albany J. Christie takes for his theme "The Philosophy of Christianity;" Mr. H. W. Wilberforce discusses "Some Events preparatory to the English Reformation;" Mr. Edmund Sheridan Parcell moves the old question of "Church and State;" Mr. Monsignor Patterson explains "Cer-

tain Sacrificial Words used by St. Paul." It will, of course, be impossible here to notice each of these papers separately, or to touch, however slightly, on all the great points raised. We must content ourselves with describing in the main the position taken by the authors, and the aspect in which the book sets the ancient controversy.

The Catholic Church is visibly raising its head both in England and in America. But the mien it assumes on the two sides of the Atlantic is very different. Here the Church is trying to plant itself for the first time among a new people, restive under constraint, jealous of their independence, impatient of dogmatism, and, though fanciful and impressible, exceedingly tenacious of their religious liberty. In dealing with such a people, the ministers of the Church have felt the necessity of being very cautious, lest they give unwitting offence or start an uncomfortable suspicion. Their policy has been to accommodate the Church to the popular mind, and commend it to the average feeling of the community. It has been represented as being friendly to republican institutions and favorable to civil and social progress. The forbidding features are veiled. The austere characteristics are kept out of sight. The sentimental side of the religion is held perpetually in view of men. Its pictorial ceremonies, its impressive pomp, its architecture and music, its Sisters of Mercy and other ministrations of charity, are found to be the best material for producing an effect. Of papal supremacy, transubstantiation, auricular confession, absolution, indulgences, we hear little or nothing. It is not time yet to bring these forward. In England, the case is altered. There the Church once existed; there religion has always been synonymous with a Church; there all the first-mentioned points have been over and over again discussed by eminent divines; there the issue is well understood; the time is recognized as being critical; and there, too, the Church is aware of its power. Of this our essayists affect no concealment. They are convinced that they have the future; they are sure that audacity will not be a mistake in the present. Archbishop Manning announces the gains of Catholicism in England with a quiet assurance which has no need to boast: "In families where a Catholic priest has never entered, Catholic books find their way; in others where Catholic books have never entered, Catholic engravings precede the faith." Even the newspapers have taken the infection. Eldad and Medad prophesy in the camp; Saul also is among the prophets. The air is full of it. Call it a plague of frogs, of flies, or of boils. It is upon man and beast. Throw ashes into the air, it comes down Popery." Facts are adduced to support this rhetoric. Believing the facts to be authentic and the rhetoric justifiable, the Church does not hesitate to take high ground and use great plainness of speech. It brings out its most offensive phrases—"mass, priest, monk, and Jesuit"—and declares that "the habitual substitution of palliative synonyms for them is hardly less injurious to the cause of truth than the prejudice which they were intended to obviate." Its very gentleness of tone is due to the consciousness of power. "Let us be hopeful and kind," it says; "thousands around us are in a crisis of life and death. If anything on our part ruffle or disturb the calmness of heart on which candor depends, we should have much to answer for."

The writers of this book are, therefore, as might be expected, veritable Ultramontanists; herein differing from Father Newman and the Englishmen who have left the Establishment for the Papacy. Only in the way of incidental remark is this want of agreement betrayed in the pages before us, but it is indicated with sufficient definiteness to be understood. The word Papacy is still disagreeable to English Catholics, but the English Catholics are greatly in the minority. Archbishop Manning concedes that "in England the Church counts but one million in twenty, and that million for the most part not of English blood." It is Ultramontaniam, then, that throws the gauntlet down and chides its over-cautious brother for his "palliative synonyms." Whoever would know what Ultramontaniam is may read these papers with full confidence that before he gets through he will have his question answered. There is no disguise here, no equivocation, no apology, no concession. The principle that faith is meritorious in proportion as its object is unintelligible is frankly avowed. The doctrine of indulgences and of transubstantiation are ingenuously entertained, and the Protestant difficulties in the way of accepting them are blandly characterized as "imaginary." "Truth only needs to be stated, but it demands to be stated in full." "If England is ever to be reunited to Christendom, it is by submission to the living authority of the vicar of Jesus Christ." "The attempt to distinguish between the declarations of the Holy See and the mind of the Church is the animus of heresy." "It is no longer a question of fragmentary doctrines or isolated truths, of a little more or a little less of this devotion or that opinion, but of the whole Catholic faith upon the principle of divine certainty and of divine authority through the Church and its head." "The royal supremacy has perished by the law of mortality

* "Essays on Religion and Literature. Edited by Archbishop Manning." Second Series. London: Longmans.

which consumes all earthly things. And at this period of our history the supremacy of the vicar of Jesus Christ re-enters as full of life as when Henry VIII. resisted Clement VII." "If the Church's principles are true in the morning, they are true through the day; if they are true to us, they are true to others; and those who have habitually and deliberately adjusted their conduct by different principles are no fit objects for our admiration, but, on the contrary (to say nothing else of them), have been blunderers and fools." This last passage is aimed not at Protestants who have repudiated the Church, but at those half-way, temporizing Catholics who, like the Anglicans, have thought they could be at the same time Papists and Englishmen. Leaving generalities for details, we find that no point of dogma is evaded. We have a cordial eulogy of poverty as a holy estate, an honest defence of asceticism, a distinct affirmation of the worthlessness of culture as an element of human perfection. The resurrection of the body is declared to be inseparable from the belief in the immortality of the soul. Colenso's criticisms on the Old Testament history are scouted as foolish and impertinent. They make little impression on Archbishop Manning, but only serve to remind him of an Athenian who showed in his olive garden the well out of which his forefathers used to drink. "What long necks they must have had!" said his admiring friend.

Such are the principles of these essayists. Their policy conforms to their principles. To present the strongest contrasts between Romanism and Protestantism is their plan. It is a plan that evinces their shrewdness as well as their courage, for it allows them to ascribe to Protestantism traits which do not belong to it, which it is not responsible for, which it repudiates as eagerly as Romanism itself does. To describe a few of these contrasts is to show the weakness of the essayists in the assault they make.

Protestantism, say the essayists, teaches that perfection consists in the co-ordination of the various parts of our nature. Catholicism teaches that it consists in the subordination of all the rest to the moral and spiritual part.

Protestantism makes temporal ends supreme. Catholicism gives supremacy to spiritual ends.

Protestantism worships the principle of "honor." Catholicism reveres "devotion." Protestantism begins and ends in the natural order. Catholicism embraces the supernatural.

Protestantism bows down to wealth. Catholicism honors poverty.

Protestantism reckons intellect an element in human perfection. Catholicism makes it of no account whatever.

It is easy to see that on every one of these points a false issue is made. There was probably never a Protestant alive, of any school from Calvin's to Theodore Parker's, who believed that human perfection consists in the strict co-ordination of the various faculties—physical, mental, and moral. They have a hierarchy of attributes as well defined as Archbishop Manning's. Even the "muscular Christians" believe in something higher than muscle. Does not Tom Hughes? Does not Charles Kingsley? The question they raise is whether the lower attributes shall serve through their vigor or through their attenuation.

What Protestant sect makes "temporal ends" supreme? In what pulpit, orthodox or heterodox, is that doctrine preached? What man calling himself religious at all, whether he be Pagan, Jew, or Christian, ever entertained such a notion? Dr. Ward classes together Kingsley, Maurice, Jowett, Stanley, Goldwin Smith, Martineau, Carlyle, Buckle, Grote, and Mill. Can he quote a page from a single one of them all that countenances his assertion? Dr. Ward quotes—whom? Father Newman in his "Loss and Gain"! Whom? Heinrich Heine, in his "Religion and Philosophy in Germany"! The one a Catholic; the other confessedly unreligious. True, Dr. Ward hopes that Mr. Kingsley does not applaud Heine's sentiments, but he intimates very clearly his belief that he does. If by "temporal things" be meant material or visible things, such as money, place, power, worldly goods and emoluments, there is hardly a materialist who would feel himself included in Dr. Ward's accusation. If by "temporal things" be meant all things intellectual, social, moral on this side of the grave, none of the men named, except perhaps Buckle, and Grote possibly, possibly Carlyle, would be touched by it; for the rest believe in immortality and treasure up immense interests there. And some even who do not believe in immortality hold to a distinction between temporal and eternal things that is much too palpable to be overlooked so majestically.

Do Protestants worship the principle of honor? Who have more vehemently assailed it, not in its coarser forms merely, but also in its most refined and fascinating aspects? The most liberal school has been as forward as the strictest in asserting that self-respect is very well to begin with, but that self-abnegation is the only consummate virtue.

No less unfair is it to say that Protestantism dwells wholly within the

natural order of thought and experience, while Catholicism finds its life in the supernatural. The great battle of Protestantism with the rationalism of the time is on this very border-land that lies between the natural and the supernatural; and it is a fight for the possession of that sphere of spirit which the modern sceptics and scientists would destroy. Protestantism holds to the supernatural as its very essence; feels that it would lose everything in losing it. Even the Unitarians and Universalists cleave to it as to their life. The difference between the Protestant and the Catholic here lies in a nutshell. The Catholic says that the supernatural has its seat in his hierarchy, is embodied in his establishment, is incarnated in his popes and councils, is dispensed through his sacraments. The Protestant declares that it is elsewhere, and is to be otherwise apprehended. The Catholic avers that it can be received only through the priest; the Protestant has full faith that it may be imparted to the souls of individuals.

As against Protestants, therefore, this polemic is unavailing. The essayists are not, in fact, writing against Protestantism, but against rationalism, naturalism, positivism, sensualism, or whatever else it is that Protestantism and Catholicism alike dread and oppose. Against these their definitions are valid, and their distinctions tell; against these their doctrine stands in severe contrast, and with these the real issue lies. The battle, when both hosts are fairly drawn up each under its banner, will be confessedly joined between the mediæval spirit and the spirit of the nineteenth century. The essayists are aware of this, and they probably make Protestantism their special mark because it presents a better front, is an old enemy, and is a convenient stump for flagellating the genuine devil round. The editors of *The Catholic World* understand the situation, and, without so openly assailing Protestantism, they throw out a sturdy defiance against rationalism, unreligion, and irreligion, by which they understand liberty of thought, conscience, and worship, liberty of development, "progress" in science, culture, knowledge, and "the humanities." The ancient modes of warfare between the churches, the skirmishing and guerilla warfare, are about ended. There is no longer to be furious debate over interpretations of doctrine or methods of devotion or modifications of belief. These essayists take the subjects they deal with—whether theological, moral, social, or political—straight out of the old controversial limits, and array them in face of other than the old controversial lines, as if challenging from a new quarter their assault. Between reason and Rome, spiritual authority and ecclesiastical, education and prescription, mental freedom and mental bondage, civilization and "faith," democracy and theocracy, development and arrest of development, the perfection of man on the planet and the salvation of man off the planet, the belief that human nature is abundantly supplied with means for its own growth, laws for its own guidance, motives and impulses to its own ends, and the belief that such doctrine as this is worse than any pestilence, and that the only security from its infection "is to sit ever at the Church's feet, and listen to her voice, and make her utterances our one test and measure of human morality"—this is the issue.

As helping to make it a plain one, this book of essays, not particularly remarkable in itself, deserves notice.

THEOLOGY OF THE GREEK POETS.*

WE took up Professor Tyler's "Theology of the Greek Poets" with a feeling of gratification that so fruitful and attractive a subject had been selected by an American scholar, and with a hope that we should find fresh light thrown by original investigation upon perhaps the most important question connected with classical antiquity—the mode in which this nation of rare genius developed and formulated its religious thought. In this hope we have been disappointed. The subject is a fruitful one, it is true, but in enquiries of this nature the explorer is very likely to bring back only what he carried with him; if all his researches are directed in the interests of a preconceived theory, that theory will be the more strongly confirmed; if he carries with him an open, teachable mind, he will learn some new truth at every step. Mr. Tyler's aim throughout is to find confirmation by analogy for the special form of Christian theology which he happens to hold. This he has a perfect right to do, only his work should appear distinctly as a denominational publication, not as a treatise of general scholarship.

In fact, it is not a treatise at all, but a collection of six review articles, only four of which have anything to do with the ostensible subject of the book. These four, on the Homeric doctrine of the gods, the Homeric doctrine of sin, the theology of Æschylus, and the theology of Sophocles, were, to be sure, written at about the same time and have a sort of connection with each other; but even this leaves the discussion incomplete. Eu-

* "The Theology of the Greek Poets. By W. S. Tyler, Williston Professor of Greek in Amherst College." Boston: Draper & Halliday. 1867.

ripides is wholly overlooked, because "it would have swelled the volume beyond the size desired; and other engagements have interfered with the writing of it within the time contemplated." Moreover, we are told that on the whole it was unessential—that Euripides would contribute very little of value to the discussion. This means that Euripides would have contributed very little which would have supported the author's theory. Even this is hardly correct, for it would be as easy to consider the career of Dionysus in the "Bacchæ" as prefiguring the incarnation of Christ (with which it has some very striking points of resemblance) as to find the doctrine of the Trinity in the Homeric invocation to Zeus, Athene, and Apollo—"the all-father, the wisdom that is born of him, and the son who is his voice or word" (p. 136)—or the whole "scheme" of salvation dimly hinted in the various tragedies of Æschylus. But to the philosophic enquirer, Euripides is interesting chiefly from the information we glean from him of the Greek theology. It is true "we find in him more philosophy but less faith, more of speculation, subtlety, and refinement, but more also of scepticism in religion and scoffing at the gods." For this very reason, because he is freer in his treatment of the popular faith, he contains material for reconstructing that faith which the more devout minds of his predecessors passed silently over.

Even Sophocles does not satisfy our author. He contains fewer of "those sublime utterances touching the retributive providence and government of God" than the stern Æschylus—less, that is, of the temper of Calvinistic theology. This is true. Nevertheless, devout spirits of every generation find in Sophocles rather than Æschylus the fitting expression of a devotional sentiment answering to their own. This is the one mind of all antiquity which one would say would find in Fénelon, Montgomery, and Channing sympathetic and congenial fellowship. "No other poets," says Matthew Arnold of Sophocles in especial, "who have so well satisfied the thinking, have so well satisfied the religious sense."

The essay on Æschylus is much the ablest and most satisfactory of the four, for the reason that the writings of Æschylus contain most which can be used in support of the theory of the volume. It is rather odd, in view of the vast superiority of the religion of Æschylus over that of Homer, that Prof. Tyler should make the alleged inferiority of Sophocles an argument for an increasing degeneracy from the pure theology of an original revelation, traces of which he sees here and there, especially in the trinity of Zeus, Athene, and Apollo, mentioned above, and the scheme traced out in Æschylus. It does not seem to have occurred to him to ask how it happened on this theory that Æschylus retained a larger share than Homer of these "wrecks of primitive truth that have floated to our shores across the sea of ages." He points out the rude and imperfect notions entertained by Homer of the divine government, then shows the great advance made by Æschylus, and what many might esteem a still further advance in Sophocles, and asks us to accept a portion of this sequence, arbitrarily selected from the whole—and that portion the least certain in its nature—as a testimony in favor of his theory.

In fact, the title chosen for the book—"Theology"—should have led us to anticipate a dry and formal discussion. It is with the forms of Greek religion that he concerns himself, not with its spirit; and although he aptly speaks of this discussion as "Natural Theology in its historical aspect," he quite fails to see that as a branch of natural theology it must have its root in the inborn religious spirit of humanity. Indeed, from his point of view—that the human element in religion works solely in corrupting and confusing a primitive revelation—we do not see how he could help failing. The very fundamental principle of the religion of the Greeks and Romans was their recognition of a special living spirit causing and controlling each action, giving life to each creature, and even residing in each inanimate thing. The Greeks with their more philosophical mind passed earlier than the Romans into the stage of generalization, developing these transient spirits into living gods and endowing them with human form; but even with the Greeks this personal pantheism, if it may be so called, is the basis of all their theology. Unfortunately, most writers in treating of this subject set out not with the primitive religious idea underlying all myths and forms, but with the system of theology developed out of it, and hence the endless confusion and absurdities in discussing ancient mythology.

If the philosophy of the work before us is unsatisfactory, equally so is its scholarship. Mr. Tyler is an excellent Greek scholar, and writes well and appreciatively upon Greek literature. But beyond that he does not seem to have extended his studies. One would think that nobody would be hardy enough at this day to write upon the religion of the Greeks without making himself acquainted with established facts of comparative mythology. We are not ready to accept all that Max Müller and his co-laborers would have us believe. We think they have often committed a similar mistake to

that of other investigators in ignoring the religious sentiment, and treating the whole thing as a question of etymology. But certain facts, as, for instance, the identification of Zeus (Jupiter) with the Sanscrit *djâus* (heaven), making him primarily the spirit (*dâivân*) of the open sky (thus explaining many expressions of the classic writers), are, we suppose, universally accepted. But even of the comparative mythology of the Greeks and Romans Mr. Tyler shows such ignorance as to say (p. 142) that "the only Olympic deities whose names are common to the Greek and Latin languages are Jupiter, Apollo, Vesta, Latona, Proserpina, and Mars." This is much as if one should enumerate as names common to the French and English languages Charles, Pierre, Alfred, Emile, and Guillaume. Jupiter (*Zeus pater*), Juno (*Διὸν*), and Vesta (*Earia*)—the god and goddess of heaven and the goddess of the hearth—are perhaps the only deities, great or small, common to the two nations. The worship of Apollo was introduced early among the Romans, but was not native to them; Latona and Proserpina are merely Latinized forms of Leto and Persephone, while Mars is a thoroughly Italian god, the equivalent of the Greek Ares.

We read (p. 238), "If there were any room to doubt the genuineness and authenticity of the Pentateuch," etc. What is meant by these words? Nobody living doubts that the Pentateuch is a genuine and authentic portion of Hebrew literature—a most precious witness as to the thoughts and institutions of a very early age—that the same subjects which constitute the staple of the epic and tragic mythology of the Greeks are also among the earliest and most prominent subjects of Mosaic history and legislation." All this can be used as an argument on one side as well as another. But the meaning that these words are meant to convey is that this fact may serve somehow as an argument that Moses was the author of the Pentateuch, on which question it has no bearing at all. An argument like this is, to speak plainly, nothing but an attempt to throw dust in the eyes of readers.

The first article in the book, being purely theological, does not concern us in this connection. The second, on the Homeric question, is a very good statement of the argument for the unity of the poems of Homer, chiefly taken from Mure, and well arranged and forcibly put. The last article, too, on the theology of Sophocles, contains an excellent analysis of each of the plays of Sophocles, with a not very obtrusive statement of their bearing upon the theological question.

Such essays as this are a welcome contribution to our literature upon classical subjects. Still more that upon Æschylus, which, with all its fallacious and overstrained argument, is a real aid to the understanding of this great but obscure writer.

THE BULLS AND THE JONATHANS.*

"THE Diverting History of John Bull and Brother Jonathan" will not be found diverting in the extreme. On the contrary, it may be said to join to a good deal of the dulness of an aged political pamphlet all of the dulness proper to a bad imitation. Our grandfathers liked it, to be sure. But our grandfathers were not descendants, at two removes, of themselves. We have that inestimable advantage, and it is altogether probable that the editor of this republication of Paulding will find the reading public of to-day very cool admirers of his works. The lapse of time, softening bitter prejudices, bringing new knowledge, new and greater interests, and wider culture, has, to a very great extent, removed that provincialism of thought and feeling which were characteristics, and naturally and unavoidably were characteristics, of the Americans of fifty or sixty years ago. So Paulding, who was the not very clever and rather splenetic representative of the American culture of 1800, and who, distinctively as a literary man, was rather less than more than this, has become to us of 1867 a name merely, and no longer interests any one but the student of our early literature.

In his "John Bull and Brother Jonathan" Arbuthnot's "History of John Bull" was Mr. Paulding's model, and the object he had in view in writing the satire was to justify the United States for entering on the last war with Great Britain, and incidentally to administer a few raps on the knuckles to Captain Thomas Hamilton, Captain Basil Hall, F. F. De Roos, Charles William Janson, Esq., the Rev. Isaac Fiddler, Mr. Parkinson, William Cobbett, Mrs. Frances Trollope, and other true British tourists, whom he hated with so fierce a hatred that one quite regrets the deal of spiritual energy that was let run to waste in such a channel. How robust was his idea of a rap on the knuckles the reader may see by reading these remarks of his upon Mrs. Trollope—remarks which, by the way, seem to have

* "The Bulls and the Jonathans; comprising John Bull and Brother Jonathan and John Bull in America. By James K. Paulding. Edited by William I. Paulding." New York: Charles Scribner & Co. 1867. 8vo, pp. 578.

been added to the book on revising it for some of the later editions, for it was long after 1812 that Mrs. Trollope visited this country:

"But what capped the climax, they one and all resolutely declined making love to the old creature, who, now that she was dressed out so fine, had a notion that she was a beauty. She fell into a roaring fury, and all but swore the tenants of Jonathan had no more sensibility to female charms or female society than so many raccoons; and all this because they would not go fiddle, about philandering with an old woman whose voice squeaked like a and whose face was, they say, not much unlike that of the fish called a sole."

This passage no doubt shows the best satirical intentions. So does that other one where the author charges some female companion of Mrs. Trollope with having had many husbands without ever being married, and that other one where he accuses Captain Hamilton of being unfamiliar with clean shirts. But the praise of good intentions is pretty much all the praise that can be given to Paulding as a satirist. "Seva indignatio" makes more versifiers than verses, and except Paulding's patriotic wrath, he had slender qualifications for the task of lashing the travelling enemies of his country.

It should be said that Paulding, as he himself said, had one immense difficulty in his way both when he wrote "John Bull and Brother Jonathan," and afterwards when, returning to the charge, he devoted his "John Bull in America" entirely to a showing up of the whole tribe of tourists—it was impossible by any burlesque to make these people more odious or ridiculous than they had made themselves. We in this generation—unless it has happened to us to turn over the wonderful volumes of the English travellers who honored us with their visits during the first twenty or thirty years of this century—have no adequate notion of the trials to which our grandfathers' tempers were subjected by the impudence, the ludicrous ignorance, the zeal for religion, the deep pity, the scorn of republican institutions and "the turbulent spirit of democracy," the willingness to believe evil of us, the blindness to good—in short, the stupidity and injustice displayed by most of the British tourists who put us in books for the home market. Think what the British tourist must have been when the late Honorable Edward Everett was so moved by his turpitude as to call him—moreover, he did it in *The North American Review*—"an itinerant miscreant"! Mr. W. Faux's "Memorable Days in America," published in London in 1823, was the book which thus perturbed Mr. Everett, and the outburst is not much to be wondered at. Says Farmer Faux in one of his "plain delineations":

"Navigators up the Mississippi River frequently steal from ten to twenty sheep at once from the farmers, and think it no crime, it being more convenient to steal than to buy."

And again he says in others of his plain delineations and "pictures from life":

"Two selfish gods—Pleasure and Gain—enslave the Americans. The scum of all the earth is drifted here. . . . The traveller who must often mix with the dregs of society in this country should be prepared with plain clothes or the dress of a mechanic, a gentlemanly appearance only exciting unfriendly or curious feelings, which defeat his object and make his superiority painful. . . . The soil here is unfit for man, and for an Englishman especially. Both mind and body barbarize and degenerate. . . . It was by mere accident that they ever had a constitution; it came not from wise choice or preference. In England only exists such a preference and real love of liberty. . . . Gouging still flourishes. His Excellency Mr. Monroe, while a young man, constantly kept his hair closely shorn, in order that his head might be less exposed to this brutal practice. . . . Cold, selfish, gloomy, inert, and with but little or no feeling. . . . Law, justice, equity, liberty, are things unknown amongst them. . . . Almost all Americans are boys in everything but vice and folly. . . . Here all is rottenness."

Honest Faux was not singular in holding these sentiments. Like him were most of his brethren, as any one would guess by looking over Mr. W. I. Paulding's preface to "John Bull in America," and as any one may learn fully from Mr. Tuckerman's "America and her Commentators," or almost any of the poor old "Travels" themselves. We can think at this moment of no class of writers whose condition, if they could be resuscitated, would be so pitiable as that of these old-time tourists in America and quarterly reviewers of tourists' books. Imagine Gifford, for instance, sitting in Chicago or Cincinnati to-day and reading this prediction: "Long ages must pass away before the population now thinly spread over the immense vale of the Mississippi will become sufficiently dense to render any part of it a desirable habitation for civilized beings." Their prophecies have fallen to the ground; their statements of facts have turned out erroneous; their philosophizings on democracy have been disproved; events have proved them fools; nothing remains of all their labors but a bitterness of feeling against the name of England which in some parts of the country does still exist.

Paulding's presentation of the typical Englishman on his travels "among

the bundling, gouging, drinking, chewing, spitting, radical fry of democracy," as *The Quarterly* used to say, is, then, coarsely done, but is perfectly recognizable; indeed, it is really so truthful, absurd a caricature as it appears, that we do not know if our readers who wish to understand the nature of the Halls and Fauxs and the sort of influence they must have had in this country and in England, could do better than run through the pages of Paulding's satire. There is almost nothing in it so extravagantly false and foolish that a parallel passage might not be taken from the works of some traveller or other whose books lie at the root of a certain portion of British opinion of America. We dare say the man who, a few days since, prepared the subjoined extract from a letter to *The Scotsman*, learned his method of depicting the United States and got his animus by reading and firmly believing the obsolescent travels of his fellow-countrymen:

"A New York letter in *The Scotsman* gives the following record of a week's crime: At Welby, Kentucky, a duel is fought between two young gentlemen, rivals for the hand of the same maiden, and one of them is killed and the other mortally wounded. A party of young men ride into the village of Stanford, Kentucky, and, dismounting from their horses, walk to a shop where one Bridgewater, an ex-officer of the United States army, is sitting, shoot him, remount their horses, and escape. A young woman in Augusta, Georgia, having quarrelled with her lover, swallows a dose of morphine, and jumps into the river; she is rescued from drowning, but dies of the poison. At Water Valley, a negro assaults a young lady, is chased for seven miles, is shot, and killed. At Jeffersonville, Indiana, three negroes assault two white girls, and are killed. Eight inquests upon persons who were killed or who committed suicide are held in Chicago. A German boy, only sixteen years old, pleads guilty to the charge of murder in St. Louis. In Cassville, Missouri, a little girl, eight years old, shoots her brother with her father's revolver, 'because he pulled her flowers,' and drags his dead body from the house into the garden. In Utica, New York, the Rev. W. H. Green is arrested upon the charge of having poisoned his wife, and drawing his knife cuts his own throat. In Greenville, Ohio, Dr. Fellens insults the sister of a Mr. Cameron; the two men meet, draw their revolvers, and Fellens is shot. In Buffalo, New York, a cooper cuts his wife's throat with an axe. At Frankfort, Kentucky, Allen Bridgeford and John Nichols shoot each other, Nichols dying instantly, and Bridgeford expiring after suffering amputation of his leg. At Chillicothe, Ohio, a young man kills his mother, who has come to coax him away from 'a rum mill.' At Union City, Tennessee, a negro breaks into the residence of and assaults a widow; he is pursued by her sons, captured, carried before her, identified, and killed by having his head cut off. At a political meeting in Tennessee, a white man and a black man are killed, seven men are mortally wounded, and thirty are slightly wounded. At Norfolk, George Martin was killed by George Smith for the seduction of the latter's wife. In Cincinnati two concert singers, recently from England, quarrel with each other, when one shoots the other through the breast. And in Quincy, Illinois, a gang of colored men break up a prayer-meeting held by some other colored people, and in the fight that ensues one man is killed and seven others are stabbed." —*Pall Mall Gazette*, Sept. 18, 1867.

That is to say, these crimes occurred in a section of the country extending from Georgia to Michigan and from Missouri to New York, and containing nearly four times the total area of England and Scotland. Granting the week's record to be a true one, we suppose a true record equally lamentable of a week's crime in Great Britain might be made up by some American with a turn for figures and a style of painting "pictures from life" formed on that of old masters like Faux.

Hints to Young Men on the True Relation of the Sexes. By John Ware, M.D. (Boston: A. Williams & Co.)—We share the satisfaction of the highly respectable committee at whose suggestion the late Dr. Ware prepared this little work, that a second edition has been called for, though after an interval of some sixteen years. It is a wise and kindly statement of the nature, use, and abuse of the sexual instinct, the temptations and corruption to which the young are prematurely exposed, and of some of the dreadful consequences of licentiousness. No young person could read this argument without being drawn towards the author, and after reading it every one would be in a proper mood to receive enlightenment and counsel from his parents or nearest friends. Unhappily, few young men arrive at the age to which these sympathizing words are addressed that have not at least their recollection charged with indecency and filth encountered amid their early associations; and the only safeguard then against pollution lay not in books but in the family discipline. Hence, the parents, and not the sons, have most to profit by the warnings of Dr. Ware, and the opening paragraphs convey a healing rebuke to those who, while freely instructing their children in all other branches of morality, leave that on which human happiness and human progress are most dependent to the profane traditions of the playground and the street. It is safe to say that where shame can arise between parents and children in discussing any of the duties of life, there the former have much to learn and the latter have much to fear. The intimacy between mothers and daughters is none too great, but let any one compare it with that between fathers and sons, in a sexual point of view.

Articles on any of the subjects usually discussed in this journal will be received from any quarter. If used, they will be liberally paid for; if rejected, they will be returned to the writers on the receipt of the requisite amount of postage stamps.

All Communications which pertain to the literary management of THE NATION should be addressed to the Editor.

THE CRISIS IN EUROPE.

THE news from Europe seems to indicate pretty clearly that we are on the verge of what diplomatists call "grave events." There has been, as the world knows, sufficient feeling of chagrin on the part of France, and sufficient suspicion on the part of Germany, ever since the battle of Sadowa, to put the peace of the Continent in danger, and it was only saved in the early part of summer by the unreadiness of the French. Since then nothing has occurred to restore a good understanding. The Germans are convinced that the French are bent on fighting, in order to recover their lost ascendancy in European councils, and the French have done nothing to dissipate this belief beyond writing ambiguous despatches and making ambiguous speeches. The Emperor has a trick in which he seems to delight, and which he has on several occasions during this crisis practised to perfection, of neutralizing the effect of warm protestations of a love of peace by throwing one or two dark and doubtful words into the body of his discourse. His passionate little outburst of detestation for "the treaties of 1815," for instance, uttered a year ago, led men to look on an attempt to "rectify" the French frontier on the German side as only a question of weeks; and the speeches he recently delivered on his return from Salzburg, and which were ostensibly intended to restore confidence, were deprived of all pacifying effect by an allusion to certain "dark spots on the horizon." Moreover, the continued activity in arming the French troops with the Chassepot rifles, and the avowed determination of the Government to bring the bill raising the French military force to 800,000 men before the Corps Législatif as soon as it meets, combined with the discredit with which the Government has been covered by its recent diplomatic failures, satisfy the French people that war is inevitable and even imminent. The result has been a complete paralysis of business all over France, an enormous accumulation of unemployed capital in the banks, and this, coming on the top of taxation now tremendous, particularly in the great towns which, like Paris, have gone mad over "improvements," makes "the situation" unendurable. Actual war would be preferable, people feel, to suspense of this kind.

The diplomatic circular which Count Bismark has issued, however, combined with the Garibaldian outbreak in Italy, seems likely to precipitate the crisis. This circular, divested of formalities, is a simple intimation to the French that it is just as well that the Emperor's visit to Salzburg was only a visit of condolence; that, had it been anything else, Prussia would have had something to say about it. This is language to which French ears have not been accustomed since the melancholy days of Guizot and Nicholas of Russia, and it naturally is causing a good deal of hard swearing in the cafés and barrack-rooms, and makes it still easier for the Emperor to come to blows. The signs of the times are in fact so bad that there are already apprehensions of a winter campaign.

How soon the outburst will come seems just now to depend on the course of events in Italy. The King's Government seems determined to keep faith with France if it can; but whether it can or not is still in doubt. If the reported successes of the Roman insurgents are true, and should continue, we doubt very much whether it would be possible to prevent an immense rush of volunteers over the frontier; whether, in fact, the radical branch of the army, of which Cialdini may be called the chief and type, could, under such circumstances, be held in check. It is hard to say whether, in such a storm of excitement as is now rising, any of the troops, except the Piedmontese proper, could be depended on, and they are but a handful, although the flower of the army. It is amongst the chances of the future, therefore, that we may see Victor Emanuel swept into the field in defiance of the French, as his father was against the Austrians. This, of course, would mean bankruptcy—immediate bankruptcy—and perhaps a social convulsion of extraordinary violence in the southern provinces; but it

is well to remember that for most of the radical leaders these things have no terrors. In fact, many of them believe that it is through some such tempest that Italy must seek permanent repose and independence. They say that France was not saved in 1792 till everybody was ruined and every man was in the field.

That France would be quiet before the spectacle of the Pope's de-thronement by an Italian rising seems improbable. The Emperor's course with regard to Rome, wise and philanthropic as it has been, has not strengthened his dynasty. It has alienated the clergy and, what is more surprising, has infuriated the opposition. M. Dupanloup and M. Thiers are almost equally outraged by it, the one because it leaves the Pope in danger, the other because it diminishes French influence. If it were to do over again, it is almost certain it would not be done. Therefore a march back to Rome would not be an unpopular step, nor would war with Italy, for Italy is now to Frenchmen the minion of Prussia, and that Prussia would look calmly on and see Italy wasted it is difficult to believe. The despatch of French troops to Rome would, in all likelihood, put Prussian troops in motion on the Rhine.

What then? It would be, of course, absurd to attempt anything like a confident prediction of the course that such a struggle as this would take with any such data as are within our reach, but we venture to say that Russia would be engaged in it before many months, and that her object would be the dismemberment, in conjunction with Prussia, of the Austrian Empire, and not, as most people here are disposed to believe, the absorption of Turkey. Russia's naval resources are not equal to the capture of Constantinople in the teeth of France and England. She has learned lessons on this point which in the time of Nicholas she did not possess, and it is now rumored, and we believe with a good deal of foundation, that the real aim of the recent negotiations between the Czar and the Sultan is to secure the neutrality of Turkey in any coming conflict, leaving the former free to pursue her policy in the Carpathians unchecked. There are signs which we have not space to enumerate here, but to which we hope to return before long, that Russia is bent on seizing the Slave provinces of the Austrian Empire and Prussia on driving the Hapsburgs out of Germany; and as Russia would have the lion's share of the plunder, she is willing to do the lion's share of the work. Nothing can be easier for her than to seize the Danubian principalities. Nicholas would have been content with these before the Turkish war, if the allies and Turkey had let him alone; and if his son were once established in them again he would unquestionably never quit them, and there is no power on earth could drive him out. Once here, he would hold Austria in his hand and could, with Prussia pressing her on the German frontier, devour her at his leisure. He would still have Servia and Bulgaria under his thumb; he would have Croatia at the first blow, and would be over the worst of the road to Constantinople. A railroad pushed down through Bucharest to the Danube would bring him within three marches of the sea at Varna, or even make the passage of the Balkan a promenade, though these operations would, of course, be reserved for the indefinite future. In short, should things go on as we anticipate, the result would be an enormous extension of Russian and Prussian power, the reduction of France for the present to a second-rate position, the disappearance of the Austrian monarchy, the consolidation of the Italian kingdom, and the complete and final overthrow of the Papacy as a political influence.

REPUDIATION AGAIN.

THE act of Congress known as the Legal-Tender act, because it authorized the issue of \$150,000,000 of paper money, declared to be a legal tender in payment of all debts, also authorized the issue of \$500,000,000 of six per cent. bonds, redeemable after five years at the pleasure of the United States, and absolutely payable after twenty years from their date. These are the bonds which are now well known all over the civilized world as United States Five-Twenty bonds, which are sold at all the principal European exchanges, and are almost exclusively owned by European capitalists. The interest on them has heretofore been paid in gold, and everybody believes that it is due in gold. Even Mr. B. F. Butler admits that it is due in gold. Concerning the interest no serious question has ever been raised. But the five years after

which the United States may at their pleasure pay off the capital of these bonds have expired, and Mr. Butler and his friends, in their deep anxiety to diminish the taxation of the people and increase their own political reputation, propose that the United States shall avail themselves of this option and pay off these bonds. Now, the safest and simplest way of diminishing the interest charge upon a debt undoubtedly is to pay the debt itself, and we belong to that class of taxpayers who would be very glad to see this or any other portion of the debt paid off as soon as possible and taxation correspondingly reduced. The question is not as to the propriety of paying it, but as to the money in which it shall be paid. Mr. Butler says that it should be paid off in legal-tender notes, claiming that the law allows this mode of payment and that the public welfare requires it.

Does the law allow it? The very fact that the question can be asked and seriously discussed proves that the law is not clear. In fact, the *letter* of the law leaves an opening for doubt. The *spirit* of the law removes all doubt. The letter of the law makes it possible for reckless demagogues, and for a thoughtless people oppressed by a burden wilfully and knowingly assumed, to claim the right to redeem the bonds in currency. The spirit of the law imposes a far different obligation.

In July, 1861, a law was passed authorizing the issue of \$50,000,000 of paper money and \$50,000,000 of bonds bearing 6 per cent. interest, redeemable at the pleasure of the United States after twenty years from their date. At the time this law was passed there was no question as to the currency of the United States. It was a gold-coin currency, and both the \$50,000,000 of paper money and the \$50,000,000 of bonds were and are payable in coin without any stipulation to that effect, for the simple reason that at that time no other mode of payment had yet been discussed or thought of. The paper money issued under this act became known as demand notes, and has been gradually redeemed in coin or its equivalent. The bonds became known as the "Sixes of 1881." The interest on them has so far been paid in coin, and it seems difficult to imagine the slightest ground upon which either interest or capital can be paid in anything else. Nor, as far as we are aware, has any one asserted that it can be paid in anything but coin.

In February, 1862, the law was passed authorizing the issue of the Five-Twenty bonds. Nothing was said in the act of the currency in which the principal should be paid, nothing was said of the currency in which the interest should be paid. But it was provided that the receipts from customs should be specifically pledged to the payment of the interest, and it was specifically enacted that all customs should be paid in coin. The bonds were 6 per cent. bonds, precisely like those issued six months before. There was no distinction in the acts providing that capital or interest of either should be paid in coin. Only in the act authorizing the issue of the Five-Twenties, to make the interest payment all the more sure, specific revenues were in *another part of the act* pledged to the payment of that interest. And now, because additional security was given for the payment of the interest in coin, it is urged that it could not have been intended to pay the principal in coin, or else the additional security would have been given for the principal likewise. The fact is that the same security actually was given. The same paragraph of the act which pledges the customs receipts for the payment in coin of the interest on these bonds provides that a part of the coin so received shall be set aside as a sinking fund for the payment of the principal of the debt. Yet in face of this the letter of the law is appealed to, showing that in the paragraph authorizing the bonds nothing was said of the currency in which principal or interest should be payable.

It is true that the same act under which these bonds were issued also authorized the making of \$150,000,000 of greenback paper money thenceforth the legal-tender currency of the United States, and herein lies the strong point of the repudiator's argument. It is first proved that the law does not declare in what currency the bond shall be paid; it is then shown that the bond was sold for legal-tender currency; and it is next alleged that, as the law does not specify in what currency the bond shall be paid, equity demands that it shall be paid in the same currency that the United States received for it. The argument is plausible, but it is, after all, but special pleading.

Granted that the law does not specify the currency in which the

bond is payable; granted that the strong inference drawn above in favor of the bond being payable in coin is unwarranted; granted that the bond is payable in the same currency that the United States received for it—granted all this, and we must still deny that the bond is payable in legal-tender currency.

In the first place, the legal-tender currency issued under the act of 1862 is no longer the legal tender of to-day. The old legal tender which was paid back into the United States Treasury for these Five-Twenty bonds had attached to it the privilege that it could be exchanged at par, at the option of the holder, for the very bonds in question. The present legal-tender notes have no such privilege, and the old notes have been withdrawn. In the present legal tender the bonds are worth 12 per cent. premium, whereas against the old legal tender they were, by the strict letter of the law, obtainable at par. Surely on this ground alone it would scarcely be equitable to pay the bonds in the present legal tender.

In the second place, the old legal-tender issue under the act of Feb. 25, 1862, was limited to \$150,000,000, and stood for a long time at par with gold, or at a merely nominal premium. At that time no one yet dreamt of "the price of gold." At that time two or three Israelites and a few Christians of kindred spirit met furtively at the corner of William Street and Exchange Place, or in the dim basements of a few professional money-changers, and, to the scandal of a loyal community, tried to persuade one another that gold would be at a premium one of these days. But for months and months gold did not go there, and the legal-tender notes, for which the Five-Twenty bonds were sold, were, to all intents and purposes, as good as gold. Is this the legal-tender currency in which Mr. Butler would redeem the bonds? On the 25th of May, three months after the passage of the Legal-Tender act, gold was at a premium of only three per cent. On July 11, Congress authorized the issue of \$150,000,000 of additional legal-tender notes, and in less than three months gold was at a premium of 30 per cent. On Jan. 17, 1863, Congress authorized the issue of further \$100,000,000 of legal-tender notes, and in thirty days gold was at a premium of 72 per cent. In which of these legal-tender currencies would Mr. Butler redeem the bonds?

It is useless to go further in this direction. The facts are simply these: The United States has borrowed from its own citizens and from foreigners money on a bond. The letter of the *bond* does not specify how the money or what money shall be paid. The strict letter of the *law* cannot be appealed to. Equity alone can decide by establishing the intention of the parties to the bond and their interpretation of it at the time of making the agreement. At the time the contract was made not one person out of a hundred in the United States believed that we should have any other currency but a specie currency long before the five years' option matured, and all who thought so must have thought that these bonds were payable in coin.

On the 1st of March, 1862, seven days after the passage of the Legal-Tender act, an act was passed authorizing the issue of certificates of indebtedness drawing 6 per cent. annual interest, without stating whether the interest was payable in coin or currency. By an act of March 3, 1863, the interest on these certificates was declared to be payable in coin on all those issued to that date, and on all subsequently issued to be payable in currency; a striking argument against the assumption that in the absence of an express stipulation payment is to be made in currency.

On March 3, 1864, the act was passed authorizing the issue of \$200,000,000 of so-called Ten-Forty bonds, bearing 5 per cent. interest, principal and interest payable in coin. These 10-40 bonds are the strongest card of the repudiators, and their argument is this: the fact that the Ten-Forty bonds are made specifically payable principal and interest in coin, proves that it could not have been the intention of the Government to make the Five-Twenties payable principal and interest in coin, or it would have so stated with equal precision. The very reverse is the case. The Five-Twenty bonds early became popular in Europe and here, and it was thought that money could be raised almost equally well on a 5 per cent. bond, and thus 1 per cent. of annual interest be saved. Just at that time the question first began to be raised, especially abroad, whether the Five-Twenties might not perhaps be paid off in currency, and in order to avoid lest any such doubt might attach to the new

loan, it was specifically stated that it should be payable principal and interest in coin. But, strange to tell, of all the loans issued during the war, the only unpopular and unsuccessful one was this very Ten-Forty loan. If any serious doubt had prevailed anywhere about the Five-Twenties, who would have hesitated to exchange a doubtful bond for one which admitted of no question, although the interest were slightly lower? But far from this, these undoubted bonds were *not* taken, and in less than three months the Secretary was compelled to seek authority for a further issue of the very Five-Twenty bonds which it is now claimed were purchased with a knowledge of the doubt adhering to them. And from that time to this the Ten-Forty bonds have stood in the market at almost precisely the same figure as the Five-Twenty bonds, taking into account the difference in the rate of interest. Is it possible to adduce a stronger proof of the conviction of *bona-fide* buyers that the Five-Twenties were payable, like the Ten-Forties, principal and interest in gold?

We pass by, as not of binding force, the various letters from different Secretaries of the Treasury giving their interpretation of the law, all of them in favor of our view. We waive all claim to our version of the law, but we lay the facts fairly before the people, and ask them what was the interpretation put upon the bond by borrower and lender alike *when the loan was made*? We take it there can be but one answer to our query, and that answer the people of the United States will have to honestly abide by. It may require an effort to shake off the temptation, but the people of the United States have scarcely sunk so low as to yield up their consciences to the guidance of such spiritual directors as Messrs. Butler, Pendleton, Vallandigham.

We have no space left to show how petty would be the advantages gained by so gross a breach of faith, and how enormous the loss, how incalculable the evil. Nor can we now enter into the absurdity and impossibility of the different means suggested for the actual execution of this nefarious scheme. The fuss and flurry which it has excited here and abroad are only another warning illustration of the extreme ease with which the influence acquired for one purpose may by some men be applied to another. The best plan, indeed, of meeting Mr. Butler's sophistries is to remember that three-fourths of the difficult science of finance is made up of honesty which all men can understand. Whatever cannot be understood by honest men is apt to be "financiering," and something usually called by a worse name. The specific allegations as to the representations made by the Government and its agents in this matter, by which Mr. Butler has sought to bolster up his plan, in his last letter to *The Tribune*, have been admirably met by a correspondent of the *Boston Advertiser*, signing himself "W. E.," and we do not see anything better for Mr. Butler to do than to let the subject drop. His share in this discussion furnishes strong support to the prediction we have more than once ventured to utter, that a good many gentlemen, whose "opinions on public affairs" are now supposed to be of considerable importance, will, whenever the reconstruction problem is settled, have either to provide themselves with a new and complete mental outfit or let the unfortunate country go to the dogs for want of their advice.

CIVIL DISCIPLINE

On the continent of Europe, as well as in all countries in which the paternal system is established, a large part of the time and attention of the government is devoted to the regulation of matters which in America and England are left to individual taste or inclination. It makes itself the earthly providence of the people, and one of the things against which it guards with most care is the display of excessive good nature. People are not allowed to let themselves be imposed upon. They are not allowed to decline being exacting or particular. The police in Paris does not wait till somebody comes to complain of a milk-dealer before punishing him for watering his milk. It examines the milk itself, and it makes no difference whether his customers like their milk watered or are ready to forgive him for watering it or not, he is punished all the same. In like manner, the readiness of a passenger to stand up in an omnibus, and of the other passengers to permit him, is no excuse for the conductor. He is forbidden to allow any such manifestations of good nature under heavy penalties, and the police does not wait for somebody to complain of him; it watches him itself. You may, too, be ever so willing to endure anything in the way of

unpunctuality that railroad directors may inflict upon you. In France and Germany the government will see that they start by their time-tables. You may not care whether or not your letters are delivered regularly or how long they take on the road. The government will see that post-office officials act as if you did care.

We might multiply these illustrations indefinitely. What we mean to say is simply that in what we consider the excessively policed countries there is comparatively very little liberty of waiving their strict rights allowed to individual citizens, or, in other words, comparatively few things are treated as matters of strictly private contract.

In England, the law which regulates the dealing between buyers and sellers, between the public and the railroad managers and owners of public vehicles, and so forth, is very much what it is here, and yet in practice, owing to the different constitution of society, they are subject to a régime not unlike that of the Continent. The presence, even in a free country in which individualism reigns in a high degree, of a powerful aristocracy produces some effects very much resembling those of a strict and meddlesome governmental police. Aristocrats are almost always exacting; seldom or never good-natured. Either they have been used from their youth up to insist on punctual service, to close attention on the part of those around them to their comfort and convenience, or else a strong sense of their own personal dignity and importance leads them in public to assert their claims to consideration with great energy. The result is that, although in England the *laissez-faire* doctrine is almost as much as here the basis of legislation, the absence of a rigid police is made up for, to a very great extent, by the *exigence* of the upper classes, and the spirit of grumbling and self-assertion which the example of the upper classes diffuses through the rest of the population. Even if an Englishman does not really feel outraged or inconvenienced by misconduct on the part of an official, he thinks it will add to his personal importance if he affects to be so, and the result is in either case the same. The public conveyances, the railroads, the post-office, consequently, work under a surveillance really far more minute than that exercised by the continental governments. Whenever anything goes wrong in a crowd, there are plenty ready to "write to the papers" about it, and at least a few ready to prosecute the offender in the proper quarter. If a railroad falls off in punctuality, it is not very long before a shower of letters appears in *The Times*, and very soon after an indignant Briton is found ready to sue for damages for detention and keep the company in hot water as long as may be necessary to bring about reform. If an omnibus driver or conductor misconducts himself, there is almost always sure to be amongst the passengers somebody willing to spend a day or two in bringing him to justice, and he may count with certainty on the sympathy of his fellow-passengers and of the public in doing so. But it is right to add that this zeal against abuses is very apt to be confined to abuses which affect the comfort and convenience of the well-to-do classes. Bad management of cheap third-class trains, or of the "casual" wards of workhouses, are apt to last for a long time before they find redress.

Here we have neither government meddling nor aristocratic *exigence* to help to repress that constant tendency to run down, to become slatternly and out at elbows, which society always and in every country exhibits. Only a small portion of the progressive force of any community is really available for making things better than they are. The rest is absorbed in keeping things from getting worse; and in America a considerable portion of this power is neutralized by what, for want of a better name, we shall call excessive good nature—meaning by this, a feeling partly of dislike to giving pain or annoyance, or causing inconvenience to anybody else, and partly a fear of being considered a troublesome or exacting person. We are satisfied that it would be difficult to over-estimate the hindrance that it is to improvement in the minor social arrangements. We have, in fact, neither the surveillance of the Continental police nor the surveillance of the well-to-do citizens, and the result is that there is probably no civilized public so preyed upon and so maltreated by railroad and other corporations and by government officials. One or two illustrations of this will suffice. The discomfort—the easily remediable discomfort—of American railroads, and the badness, the barbarous badness, of American railroad refreshment rooms, are well known and loudly lamented. On the railroads, seats are uncomfortable, the ventilation is bad, the officials are uncivil, punctuality is almost unknown, preventable accidents are shockingly frequent; in the refreshment rooms the fare is worthy of the dark ages, and is as dear as it is bad; but grumbling on the spot by a passenger or passengers is almost unknown. There are few men in the country who can say that they have looked a conductor or a superintendent in the eye and told him that this or that could not be endured; that, for instance (to cite a case we have ourselves witnessed), he had no business to move off from a station with a large number of pas-

sengers standing up for want of seats, and leaving empty cars on the side-track. There are, we venture to say, not ten men who have prosecuted a railroad corporation or brought a ruffianly omnibus driver or car conductor to justice for misconduct from which they had not themselves suffered loss and damage, and out of a simple regard for the public good. On the contrary, some of the worst and most discreditable abuses, such as the piggish overcrowding of the street-cars in our great cities, from which corporations derive such a large profit, are not only winked at, but encouraged by the public themselves. It seems unkind to leave a man behind if he is willing to accept such accommodation as can be had. So that, no matter how crowded a car or omnibus in this city may be, each new applicant for admission is apt to be received with acclamation, and urged to add one more to the seething mass, of course to the delight and profit of the corporation. This is now so well understood that the spectacle of a car densely crowded, followed by one nearly empty, may be frequently witnessed in the streets, so completely has the habit of waiting till there is room been lost. Moreover, grumbling or complaint on the part of an individual is, in such cases, frowned down by the majority, whose sympathy is apt to run with the conductor, and the grumbler to be looked upon as simply a sour, discontented, troublesome fellow.

The conduct of the post-office furnishes another illustration of this abuse of good nature. Nothing in the shape of a post-office in any country except Turkey or Brazil is worse administered. On paper it is managed with the most beautiful regularity. In this city there are ever so many deliveries a day. All over the country the attention of the postmasters to their official duties, the care they exercise in the selection of their subordinates, and the machinery for the prevention of fraud, neglect, and irregularity is unexceptionable. In practice nothing can well be worse. There is no civilized public served so badly in the transmission of its letters; but although only a few thousand adventurers are interested in having it managed as it is, of the many millions who are interested in having it as perfect as possible, it is very rare, indeed, to see any one step forward and persistently complain of delays or losses. In like manner, although there are in this city excellent ordinances for the government of hackmen and omnibus drivers, and although the marshal is ready and willing to enforce them, and although the hackmen and omnibus drivers are guilty daily of all possible violations of them, the marshal declares that they remain almost a dead letter through the apparently invincible repugnance of the public to complain. We might run in this way through nearly every field of activity in the country, and we should find the greatest reluctance to hold anybody to the responsibility due to the indeterminate body called the people, or to assert any right which an individual possesses simply as one of the people and not as a creditor or employer, as long as no bodily or pecuniary injury capable of estimation in figures has been inflicted upon him.

The causes of this forbearance and patience, like the causes of all social phenomena, are various. Colonial life in a new country is pretty sure to leave traces of it in the national character. The chief lesson of this life is the necessity of mutual helpfulness, in order to secure comfort or even safety, as we see on the Western frontier every day, and the necessity of being satisfied with imperfection, with want of finish, with a half-performance of duties and undertakings. Where every man has to do so many things under so many difficulties, his neighbors have to bear with a great deal of poor work from him. If he carries the mail or drives a stage, allowance has to be made for bad roads, swollen creeks, and snow-drifts; if he acts as sheriff, allowance must be made for the badness of the jail, the wildness of the country, and the greatness of the distances; if he is a lawyer, he can always excuse his loosely-drawn papers by alleging the defects of his education, and asking his clients whether they could expect a Mansfield or a Story to settle in the wilderness and practice in a log cabin, and so on. The influence of democracy, too, in promoting an unwillingness to bear hard on anybody, or to assume or appear to assume authority over anybody, except in virtue of an express contract, is as well known and has been often remarked; so that in this more than in any other form of political organization is voluntary effort needed to maintain what may be called the discipline of society—that is, the sacrifice of the present convenience of individuals to secure the future good of the whole. Discipline has to be maintained largely in a democratic army by the cheerful and intelligent submission to authority, as a means of securing the end which each man has in view, and yet to secure discipline the present ease and comfort of individuals has to be constantly sacrificed. In civil life, too, the social machine in such a community as this can hardly be made to work well as long as the general result rather than the particular case is not the thing looked to by everybody. To recur to the horse-railroads and omnibuses as an illustration—as long as the good nature of the public will not allow them to

see an individual left standing on the side-walk to take his chance of finding a seat in another car, overcrowding will never cease. It is the interest of the companies that it should not cease, for as long as it lasts they are able with two horses and two men to do the work of four horses and four men, and we are not likely to have a police which could put down the practice without strong public support.

Another cause of the abuse of good nature is the training which most American boys receive in making their way up in the world. To make it at all with so few helps as most of them receive from fortune, the quality of self-reliance has, of course, to be developed in an unusual degree. In fact, it is developed in excess, and beyond all question exercises an injurious influence on the whole work of political and social co-operation. In a community where nobody likes to do anything for himself that he can get others to do, which is the condition of slaveholding and many aristocratic states, there will be general industrial languor and decay. But, on the other hand, in a community in which everybody is too ready to do everything for himself, though industry may flourish and the individual character acquire great robustness, the sense of duty and responsibility in men's relations to each other is apt to be weakened. Every right, jurists say, has a correlative duty; but the duty is apt to be neglected unless there is somebody to assert the right. Amongst us social rights are but feebly asserted, and the result is that there is an enormous amount of slovenly performance of duty. We teach our children that the finest thing in the world is to do everything for themselves, and they learn the lesson so well that when they grow up they have an almost invincible repugnance to exacting from others even services which they have agreed to render. The great mass of men would sooner black their own boots than blow up a hotel boot-black for not doing his work well, and would sooner stand in a railroad car than ask a conductor to provide the seat the company had taken money for and agreed to furnish, and would sooner eat a bad dinner at a hotel than tell the landlord that he was a caittif, and would sooner lose twenty letters a month than give an hour a week to agitation for a reform in the civil service.

PARIS GOSSIP.

PARIS, Sept. 20, 1867.

THE suspension of the wonderful Zouave's *séances* in the Rue de la Roquette was brought about, as recorded in my last, partly by the uproarious confusion got up by a party of medical students who succeeded in getting into the reception-room disguised as laborers, and with their heads or arms bound up as though suffering from disease, and partly by the refusal of the police authorities to continue to furnish policemen for keeping order about the entrance of the place of meeting. The Rue de la Roquette is a narrow street in the very heart of the working-men's district, and the blocking up day after day of that busy thoroughfare by the crowds of sick people and their friends was regarded with very natural displeasure by the dwellers in its vicinity. On the other hand, the officers of the Guards, seriously inconvenienced by the deluge of letters of enquiry and entreaty reaching them by every post from every point of the compass, were furious at the fuss and trouble thus occasioned, and at the sight, not less objectionable from a disciplinary point of view, of the crowd of two or three hundred people that was being perpetually driven away from the gates of the barracks of the Zouaves at Versailles, only to form again an hour or two afterward. The colonel of Jacob's regiment, angry and irritated at the whole affair, wrote to Marshal St. Jean d'Angély, commander of the division, requesting that a furlough of thirty days might be granted to Jacob, in order that he and the regiment might be delivered from the nuisance occasioned by his presence. To this request the marshal replied by a refusal, remarking that the fuss being made by the public and the press about a private in the ranks was a shame and a scandal by no means to be tolerated; that this scandal would be greatly increased by giving the Zouave a furlough which would enable him to organize his doings on a more extensive scale; that as long as Jacob should remain in the army every possible obstacle should be placed in the way of his pretended "mission;" and that for the future the permission to remain out of the barracks at night should be rigorously refused him.

The colonel accordingly sent to the barracks an order forbidding Jacob to absent himself at night from its precincts. Jacob's friends assert that he never received this order; and as all the musicians of the third class, to which Jacob belongs, are considered as having a sort of prescriptive right to sleep where they please—the permission to do so being given as a matter of course by the band-master—Jacob, next day, after discharging his duties as usual, went off to Paris with the band-master's permit in his pocket, and

spent the night with his father. On returning next morning to his barracks at Versailles he was at once arrested for disobedience to orders and thrown into prison for a week. The most extravagant stories were circulated meantime in this city to account for his disappearance. He was dangerously ill of some malady that he had caught from some of the sick people he had treated; he had broken his leg; he was at death's door with a sabre-thrust received in a duel; some one had insulted him, he had refused to fight, his comrades had insulted him for this refusal, and his officers had thrown him into prison. Then came Marshal Forey's letter, and the public, setting him down as a charlatan, suddenly turned its attention to other matters.

At present, his friends are trying to procure his release from the seven months of service he still has to perform, and are busily searching for a suitable locality for the exercise of the powers which they believe Jacob to possess. The Marquis de Châteauevillard, who openly declares that Jacob has completely cured him of a paralysis that had defied all the medical skill of Europe, and who carried him off to his splendid château near Melun to spend there the three days' furlough granted to him on the expiration of his week of prison, wishes him to use the rooms he has placed at his disposal in his mansion in the Rue St. Lazare, but these are not considered by Jacob and his friends as sufficiently large to accommodate the crowds who will certainly flock to the *séances* as soon as they can be resumed. Another wealthy believer in the "healing power" of this man has offered him the free use of a vast hall, capable of holding 2,000 people, in an out-of-the-way street behind the Bastille; and other offers of localities will no doubt be made. But the Zouave's poverty and his aversion to the receiving of pecuniary aid in any form render the choice of any locality difficult, on account of the want of funds for providing seats, attendance, fuel, etc.

That portion of the world which disbelieves in the curative action of animal magnetism will, of course, feel only contemptuous pity for that other portion which admits the possibility of such action in certain cases; but even they can hardly deny that the appearance of a man claiming to effect the cure of disease in certain cases by the mere effect of his presence and will, and the admission of such a possibility by many thousands of persons, is a phenomenon not unworthy of the attention of the social philosopher.

In regard to the cures said to have been effected by Jacob, I have talked with several seemingly intelligent persons who positively declare themselves to have been given over as incurable by physicians whose name and address they cite, and to have been cured by the "fluidic" action of this man, sometimes in a single *séance*, sometimes after having been treated by him several times at intervals of a few days or a week; while all who could see the enormous piles of letters addressed to the Zouave from every part of Europe, many of them containing enthusiastic expressions of gratitude for relief from maladies "declared incurable by the doctors," the rest begging to know when the writers can be received for treatment, would fain admit that such a correspondence—containing, as it does, letters from physicians anxious to try, in their own persons, the power of the Zouave against maladies which they declare themselves unable to combat—proves, at all events, how frequently powerless is the medical science of the schools against the many-headed hydra of disease.

The attempt of M. Chasles to prove, on the strength of letters declared by competent judges to be forgeries, that Pascal was the discoverer of the law of attraction, having excited for a fortnight the curiosity of the *savans* of Europe, is now generally admitted to have been a failure. These letters, which M. Chasles declines to state how he came by, would prove that Newton, at the age of eleven, opened a correspondence with Blaise Pascal, twenty years his senior, showing himself even at that early age to be so profound a mathematician and natural philosopher that Pascal, amazed and enchanted with the powers of his youthful correspondent, assumed the task of guiding the "infant phenomenon," and first turned the attention of the latter to the discovery of the great law whose enunciation has covered the memory of the latter with a glory not his own. The chirography of these letters is declared by M. Faugère, who prepared from Pascal's original manuscripts the fullest edition ever published of the works of the greatest of French thinkers and writers, to be utterly unlike that of the authentic manuscripts; it is known that Newton possessed but a very superficial reading knowledge of the French tongue, and could never write it at all, whereas the Chasles letters are written throughout in fluent and elegant French; Sir David Brewster, Newton's most distinguished biographer, states that he has never found in any letter or paper of Newton the slightest hint of his ever having any personal acquaintance or communication with Pascal, and unhesitatingly declares these letters to be absolute forgeries. Besides

the evidences of fraud just recapitulated, the letters contain awkward references to coffee and other matters now familiar to Europe, but which were certainly not known to Europe for many years after the alleged date of these letters. Who can have been the author of these letters, and by what inexplicable circumstances it has come to pass that a writer of the respectability of M. Chasles can have been led to compromise his literary reputation by assuming the championship of so unpromising a venture, it is impossible to imagine; but it is tolerably certain that the judgment pronounced by M. Faugère and Sir David Brewster, and confirmed by Professor De Morgan and other authorities of equal weight, will be accepted as final by the reading public.

It appears to result from a technical examination of the paper exhibited in the Industrial Palace of the Champ de Mars that the quality of that substance, in point of durability, is on the decline. The largest quantity of paper is made by England, the average quality of whose production is also superior to that of other countries, with the exception of the commoner makes used for newspapers and cheap books, in which others take the lead. Next after England comes France, which employs 34,000 work-people (of whom one-third are women), and turns out 130,000 tons yearly. Spain, Holland, and Venice, formerly at the head of the paper-trade, are now at a very low point; twelve of the twenty-one exhibitors in the Spanish section sending only cigarette paper. The German paper is ugly; the United States show only dingy specimens obtained from straw and hemp, which substances, in the dearth of linen rags, are coming into extensive use by paper-mills, together with wood-shavings, cotton, esparto-rushes, the fibres of the palm and cactus, and seaweed! Unfortunately, the paper made from these substances is so brittle that posterity will hardly stand a chance of being able to study the wit and wisdom consigned to such treacherous custody; and it is seriously proposed to guard against this source of loss to future generations by resuming the manufacture of paper from leather, as was done by England during the Continental blockade, such paper having all the durability of parchment.

Correspondence.

JUDGE FARRER'S BOOK.

TO THE EDITOR OF THE NATION:

As I understand Judge Farrer's book, he takes the ground that the Constitution as it existed before the rebellion was of itself sufficient to abolish slavery, and that slavery ought to have been abolished under it. In this position Judge Farrer is sustained by a great many who believe that the growth of slavery in the United States was forced upon the masses, in spite of the Constitution, by intimidation, cajolery, and imposition.

In your issue of September 26, it is stated that Judge Farrer's "*line of argument cannot be supported by judicial authorities, for it is in direct opposition to the views of every tribunal that has administered justice in this country since 1787.*" This statement reminds us of the declaration made by Sir Matthew Hale, that there must be witches in England, else why should there be acts of parliament against them? There must be slavery in the Constitution, else why should there be judicial decisions in favor of it?

The great mistake made by our war administration was that it did not assume the ground which is maintained by Judge Farrer, viz., that the slave States, by becoming parties to the Constitution, were bound by that act to abolish slavery. This was the true issue before the country and the world, and it was due to the character of our government as well as to the heroic efforts of the people that it should have been maintained at all hazards. Our present difficulties have arisen from the failure to assert and maintain this ground, and it may well be inferred that they are only the beginning of the ill consequences that we may still suffer therefrom.

J. W. PHELPS.

BRATTLEBORO', Vermont, October 1, 1867.

[Judge Farrer's book is an attempt at the interpretation of a legal document. When he gives his interpretation, and it is found that he construes the document in a sense the precise opposite of that which is given to the document by every authoritative interpreter of it, the belief of a great many persons as to how the growth of slavery was forced upon the masses in this country is quite beside the question. General Phelps's illustration, as illustrations are apt to do, has led

him far astray. The fallacy inherent in it is obvious. General Phelps would say, we suppose, that Sir Matthew Hale tried to prove the impossible and false by citing evidence of a general belief in its possibility and truth. What point of likeness there is between his saying this, and our saying that we are bound to take the words of the only admitted expounders of a legal instrument as conclusive of its meaning, we are not able to see. Opinions vary greatly as to "the great mistake made by our war administration."—ED. NATION.]

AMERICAN NEGLECT OF POLITICAL ECONOMY.

TO THE EDITOR OF THE NATION:

DEAR SIR: It is not a little singular that one so keenly appreciating the value of politico-economic studies as your correspondent, "Philistine," should be so pertinacious in considering classical pursuits as a cause of their neglect. But his letters have been of service, inasmuch as they moved you to explain why the science has not been cultivated among us—and your explanation is perfect *as far as it goes*. Permit me, however, to suggest that you have omitted one very important cause of our neglect of political economy—at least it seems important to me who, in my quality of free trader, am continually coming in contact with it. It is often expressed, oftener perhaps implied, and may be formulated somehow thus: *We are a new experiment; we have outgrown old-world rules*. The other obstacles which you mention have mostly disappeared, for good as well as for evil; slavery is gone and taxes are come, but this one endures, and is particularly awkward, because it has a certain basis of truth. *We are a new experiment; we have outgrown some old-world rules and disproved others*. Hence the popular mind, quick in its movements and apt to jump to conclusions, infers that none of the old governmental maxims are binding on us. We have *tabula rasa*, a "clean slate;" and then, by a still greater but not unnatural confusion, it concludes that political economy is part of the old-world governmental rubbish to be dispensed with. This notion is continually cropping up in all sorts of places, and is by no means confined to uneducated or semi-educated men. There is the "Veteran Observer," for instance. If I understand his letters to *The Times* (which I am not always sure of doing), he considers that all European lessons, if regarded at all, should be read in a contrary sense.

There is another obstacle to the study of political economy—a minor one, yet sufficiently important to mention. You and I and "Philistine" agree that political economy ought to enter largely into a liberal education. But some of the questions connected with it are rapidly assuming the proportions of party issues, and we cannot teach party politics in our colleges. Perhaps, however, this difficulty might be obviated by studying political economy as ethics and metaphysics are studied in some foreign institutions—historically.

CARL BENSON.

"THE NATION" ON "SOUTHERN ARISTOCRACY."

"Nine men in ten of the persons who were members of the ruling order in the South, who were masters of the true poor whites, and nine women in ten of the white women of their households, were so destitute of every quality which we familiarly attribute to aristocratic people, that to call the body of them an aristocracy, without explaining that it was an aristocracy of which most of the ladies were apt to 'dip snuff' and a majority of the gentlemen were far more ignorant and unpolished than an average Northern farm-hand, is to call it by a misleading name."—THE NATION of Sept. 26.

TO THE EDITOR OF THE NATION:

I have read THE NATION regularly for two years and have enjoyed its many excellent articles very much. Its high tone, just criticisms, and scholarly reviews have afforded me real pleasure; and, notwithstanding occasional blemishes in its political articles when the people of the South were the subject, I have continued to enjoy it. I have been accustomed to respect it as a journal of a much higher order than almost any in the United States—as one which circulated in an atmosphere above the foul stratum in which demagogues breathe, and which in the discussion of social and literary questions was just and courteous.

Therefore, when I read the foregoing extract in the number of the 26th ult., I was very naturally shocked. The assertion is absurdly false, and would not deserve a serious denial but for the fact that Europeans hear of us, since the war, almost exclusively through Northern papers, and THE NATION probably circulates among the better class of foreigners. Is the

armory of THE NATION becoming exhausted that it is reduced to the use of such weapons as these? What a superior race of beings Northern men must be if an "average farm-hand" amongst them is far more intelligent and polished than the men who have controlled the destinies of the United States for more than two-thirds of its existence! and that, too, while the inferior creatures were only a "compact minority," as Judge Kelley says! And as to "the women"—if the reputation of THE NATION can stand under the repetition of a charge that nine out of ten of the best of them are addicted to a vulgar and disgusting habit, nothing which could be said in their behalf would be worth the saying. After all, however, it is a question of taste for THE NATION to determine whether, after feeding its readers on "the best the market affords," it thinks spoiled fish and garlic would be acceptable. Its readers will have no difficulty in deciding the question.

Respectfully,

A SUBSCRIBER.

WILMINGTON, N. C., Oct. 1.

[We hope never to maintain a proposition merely because we have once laid it down as true, if, on after consideration, it appears to be in any way incorrect. But the statement above quoted by "A Subscriber" was not made carelessly, and seems to us perfectly true. Our belief is based partly upon a pretty extensive observation of Southern society, and partly upon some reading of reports made by other observers. We have seen many refined Southern families; and, if we are not mistaken, for every one such family we have seen about six or seven slaveholding families of whom it is right to say what is said by Mr. F. L. Olmsted: "*The Irish gentleman and the Irish peasant are not more unlike in their habits and manners than some of these large planters and the great multitude of slave-owners*" ("A Journey Through the Back Country," p. 120). This is not very different from what we said, and the testimony of the same traveller, as given in his "Seaboard Slave States," is not more favorable to the claim of the slaveholding class of Southerners to be designated an aristocracy in any sense of that word which is common. The "Northern farm-hand," as we know him—we mean, of course, the farm-hand of American birth—is a very long way above the Irish peasant as regards his bed, his food, his house, his intelligence, his knowledge, his manners—to speak briefly, as regards his stage of civilization. A majority of the negro-owning Southern gentlemen, as we have seen them in half-a-dozen Southern States—and not the newest Southern States either—would, we are sure, lose in a comparison with the farm-hands and mechanics of Vermont, say, or New York, or Ohio, or Massachusetts.

As for the practice of snuff-dipping, we may say that we found in the South women of the lowest and women of the highest classes addicted to it. To give a particular instance, it would to-day be possible for us to direct "A Subscriber" to the residence of a young gentleman of his own State who is in the habit, when walking with certain young ladies also of North Carolina and also of excellent families, of saying to them in a playful way, as he breaks a twig from a neighboring bush, "Shan't I chew you a brush?"—for some of the dips are of elaborate workmanship, even with handles inlaid with silver, and some are of very rude manufacture. However, we have not said, and, no matter what we have seen and heard, are not going to say, that "most Southern women" do actually dip snuff. "Wheat on moist land," as "A Subscriber" may see by looking into his "Webster's Unabridged," "is apt to blast or be winterkilled." The italics are not ours. Not that it all is blasted or winterkilled. But we may, we suppose, say that the Southern aristocracy "was an aristocracy of which most of the ladies were apt to 'dip snuff.'" We observed a tendency of that kind among them.

As to the government of the Union by the South during so many years preceding the war, we hope "A Subscriber" does not really think that it was the manners or ability or polish or chivalry of any class of Southern gentlemen or ladies that elected Mr. Buchanan, for instance, by several hundred thousand popular majority. It is an excellent proof of the folly of Southern politicians that they are not ruling the Union to-day; but that they did rule it ten or twenty years ago is no proof of their great ability, as almost any one possessed of leisure will demonstrate to "A Subscriber's" satisfaction.—ED. NATION.]

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This Company continues to make Insurance on Marine and Inland Navigation and Transportation Risks, on the most favorable terms, including Risks on Merchandise of all kinds, Hulls and Freight.

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CASH CAPITAL INCREASED TO - \$1,000,000

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Active and efficient Agents wanted in all the Cities and large Towns in the healthy portions of the United States and British Provinces. To such, a liberal commission will be paid.

LIST OF LOSSES PAID ON MEMBERS WHO HAVE DIED DURING THE YEAR ENDING DEC. 31, 1866.

AGE.	NAME.	RESIDENCE.	OCCUPATION.	AMOUNT INSURED.
39	Joseph A. Southard,	Richmond, Me.,	Ship Master,	\$2,000
22	Evander O. Tozier,	Boston, Mass.,	Tailor,	2,150
35	Chas. S. Stephenson,	New York, N. Y.,	Ship Broker,	2,000
25	John A. Curtis,	New York, N. Y.,	Auctioneer,	5,000
37	John A. Curtis,	New York, N. Y.,	Auctioneer,	2,800
36	Thomas J. Willard,	Portland, Me.,	Master Mariner,	3,000
23	Edwin H. Rand,	Charlestown, Mass.,	Clerk,	2,000
40	Thomas S. Foster,	Gardiner, Me.,	Merchant Tailor,	2,000
24	Eden P. Foster,	Jackson, Mich.,	Jeweller,	2,100
34	Calvin M. Burbank,	Lawrence, Mass.,	Clerk,	2,000
51	John W. Crafts,	South Boston, Mass.,	Provision Dealer,	10,000
33	Samuel W. Bliss,	Boston, Mass.,	Fruit Dealer,	2,000
35	Richard Turtle,	Chicago, Ill.,	Provision Merchant,	2,000
47	Francis Winter,	New York, N. Y.,	Lock Manufacturer,	3,000
31	D. B. Cunningham,	New York, N. Y.,	Merchant,	3,000
41	Robert N. Corning,	Concord, N. H.,	Railroad Contractor,	2,000
57	Saml. M. Candler,	Brooklyn, N. Y.,	Custom House Clerk,	2,500
40	Charles Lins,	Ashland, Pa.,	Druggist,	3,000
27	Francis Fischer,	Louisville, Ky.,	Hatter,	5,000
26	Zeno Kelly,	West Barnstable, Mass.,	Master Mariner,	1,500
42	Julius Hellmann,	New York, N. Y.,	Carriage Maker,	2,000
49	George Draper,	New York, N. Y.,	Clothing Merchant,	2,000
26	Philander M. Chase,	Charlestown, Mass.,	Milkman,	2,000
43	Henry Fishback,	Carlinville, Ill.,	Merchant,	3,000
22	A. C. Sutherland,	Detroit, Mich.,	Book-keeper,	1,800
30	Charles E. Poole,	Pittston, Pa.,	Coal Agent,	2,500
39	Emanuel W. Mace,	Chicago, Ill.,	Cigar Manufacturer,	2,000
37	Robert Clough,	Chicago, Ill.,	Stone Cutter,	2,000
30	Ellen Clough,	Chicago, Ill.,	Wife,	2,000
35	Robert H. Howe,	St. Louis, Mo.,	Agent,	5,000
19	George H. Dunlap,	Brunswick, Me.,	Gentleman,	10,000
49	Thomas W. Bams,	Boston, Mass.,	Merchant,	5,000
38	Isachai H. Brown,	Troy, N. Y.,	Druggist,	1,500
27	Zelotes W. Knowles,	Addison, Me.,	Master Mariner,	3,000
62	Lewis Wm. H. Giese,	Baltimore, Md.,	Merchant,	4,000
30	Eliakim W. Ford,	Albany, N. Y.,	Merchant,	3,000

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OF NEW YORK.

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Issues every approved description of Life and Endowment Policies on selected lives at moderate rates, returning all surplus annually to the policy-holders, to be used either in payment of premiums or to purchase additional Insurance, at the option of the assured.

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ELASTIC STITCH AND LOCK STITCH

SEWING MACHINES,

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THE EMPIRE SEWING MACHINE



Surpasses all others in simplicity, durability, beautiful stitch, and easy working. It creates no noise when in operation, and all persons fond of an excellent Sewing Machine should call and examine it. A liberal discount offered to the trade. Salesrooms, 616 BROADWAY, N. Y.; 103 Avenue A, corner of Seventh Street; 685 Sixth Avenue; 233 Grand Street, Williamsburgh.

WANTED.

Agents—\$75 to \$300 per month—everywhere, male and female, to introduce throughout the United States the GENUINE IMPROVED COMMON-SENSE FAMILY SEWING MACHINE. This machine will stitch, hem, fell, tuck, quilt, bind, braid, and embroider in a most superior manner. Price only \$18. Fully warranted for five years. We will pay \$1,000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock-Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay agents from \$75 to \$300 per month and expenses, or a commission from which twice that amount can be made. Address

SECOMB & CO., Cleveland, Ohio.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

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Every Pencil Warranted.

Prices: HORTICULTURAL, single, 75 cents; two for \$1; per dozen, \$5. CLOTHING PENCIL, single, 50 cents; three for \$1; per dozen, \$3.
Sent prepaid by mail or express on receipt of price.

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For sale, my one-third interest in a tract of 4,000 acres, with two steam saw-mills, now running, and mineral deposits in course of development. Send for map and description.

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722 South Fourth Street,
St. Louis, Mo.

SEWING-MACHINE FACTS.

The following interesting statistics we gather from the quarterly returns, made, we believe, under oath, by the several manufacturers of sewing-machines throughout the United States. The figures which we present, and which have been at some pains to collect, show at a glance the wonderful growth and great importance of this branch of American manufactures. It will be observed that one company alone has produced and sold within the year over forty-three thousand machines. It is somewhat remarkable that, during the recent stagnation in trade, this business has been but slightly, if at all, affected. But below are the figures in detail.

Sewing-machines manufactured and sold, as per quarterly returns, for the year ending June 10, 1867:

Double-thread Machines.	Number.
The Singer Manufacturing Co.	43,063
The Wheeler & Wilson Mfg. Co.	38,065
The Grover & Baker S. M. Co.	32,999
The Howe Machine Co.	11,063
The Florence S. M. Co.	10,534
The Weed Sewing M. Co.	8,639
The Elliptic Sewing M. Co.	3,185
The Aetna Sewing M. Co.	2,968
The Finkle & Lyon S. M. Co.	2,488
The Empire Sewing M. Co.	2,131
The Leavitt Sewing M. Co.	1,051

Total double-thread machines.....151,135

Single-thread machines.	Number.
The Willcox & Gibbs S. M. Co.	14,152
The Shaw & Clark S. M. Co.	2,692
The Goodspeed & Wyman S. M. Co.	2,126

Total single-thread machines.....18,970

The foregoing facts and figures we find in *The Financial Chronicle* of the seventh instant. About a year or so ago, as our readers will remember, we published a series of articles descriptive of some of the great manufacturing interests in this country. We then selected and described the immense establishment of the SINGER MANUFACTURING COMPANY, located in this city, as the representative and leading concern in the department of sewing-machines, and we are now pleased to find that we did not in the least exaggerate or overestimate the importance of the company in question. It is noteworthy and somewhat suggestive that the SINGER COMPANY, who did not, as we understand, take the trouble of visiting, or even of sending their machines to, the Paris Exposition—who seemingly do not care in the least for either gold medals or red ribbons, and whose name is rarely seen in print—should, nevertheless, eclipse all other sewing-machine concerns in the magnitude of their business. There is, of course, a reason for all this, but we leave our readers to find that out for themselves.—*Home Journal*.

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H. L. BATEMAN, Lessee and Director.

IMMENSE SUCCESS

OF THE
GRAND DUCHESS,

now attracting the élite and fashion of the City, and declared to be the hit of the season.

Mlle. TOSTEE and the Great Parisian Opera Company in the GRAND DUCHESS every Tuesday, Thursday, and Saturday.

Splendid Costumes, Scenery, Orchestra, and Chorus in the GRAND DUCHESS.

Doors open at 7½; overture begins at 7:55.

Omnibuses to convey visitors free of charge to the French Opera will start from corner of Broadway and Fourteenth Street every five minutes between 7 and 9 p.m., returning from the theatre after the performance.

EXPOSITION UNIVERSELLE, PARIS,
1867.

WHEELER & WILSON,

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Awarded over Eighty-two Competitors the Highest Premium,

A GOLD MEDAL,

For the perfection of Sewing Machines and Button-Hole Machines—the only Gold Medal for that branch of manufacture.

At the head of Sewing Machine awards in the official list stands:

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SEWING MACHINE, BUTTON-HOLE MACHINE.

Next come thirteen awards of SILVER MEDALS to various companies; then twenty-two awards of Bronze Medals, and twenty honorable mentions.

Finally come, under the head of "Co-operators,"

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Reversible Feed Lock-Stitch
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BEST FAMILY MACHINE IN THE WORLD.

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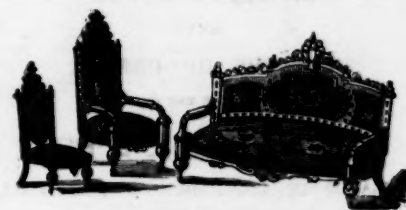
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Ivory Agraffe Bar Piano-Fortes,

Have removed to 2 Union Square, corner Fourth Avenue and Fourteenth Street.

Having largely increased our facilities for manufacturing, we now hope to be able to meet the growing demand for our pianos.

* * * Mark well the name and locality.

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STEINWAY & SONS TRIUMPHANT.

STEINWAY & SONS

Are enabled positively to announce that they have been awarded

THE FIRST GRAND GOLD MEDAL FOR AMERICAN PIANOS,

this medal being distinctly classified first over all other American exhibitors. In proof of which the following

OFFICIAL CERTIFICATE

of the President and members of the International Jury on Musical Instruments is annexed:

PARIS, July 20, 1867.

I certify that the First Gold Medal for American Pianos has been unanimously awarded to Messrs. Steinway by the Jury of the International Exposition.

First on the list in Class X.

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